The Majlis

"VOICE of ISLAM"

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Roses have thorns! The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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"The majority of the munaafiqeen of my Ummah are its Qaaris." (Hadith)

THE KUFR 'FATWA' OF MORON U.K. MUFTIS

Question:
It appears that at least some of the COVID vaccines being developed use cell lines derived from fetal tissue. Would it be halal to take the vaccine?
https://www.sciencemag.org/news/2020/06/abortion-opponents-protest-covid-19-vaccines-use-fetal-cells

Answer:
The following fatwa is issued by Darul Iftä', Darul Qasim in conjunction with the Darul Qasim medical group. This fatwa is for Muslims in the U.S.A.

In the Name of Allah, The Most Gracious, The Most Merciful

Vaccines are often made from a weakened version of a "live or killed virus" causing the disease. This weakened version of the virus *(i.e. the rotten disease – The Majlis)* is injected into a person so that the person's own immune system can mount a response. *(This is a satanic waswasah excreted into the brains of these mulhid molvis by their atheist masters whose boots they are today licking with great relish – The Majlis).* Since the virus is weakened, the person may get a mild illness from the vaccine, which is typically self-limited and rarely as harmful as the disease itself. *('Rarely harmful': There is no greater shaitaani LIE than this absolute falsehood – falsehood which thousands of kuffaar experts have proven with evidence –The Majlis).*

The vaccines currently in development, however, are using a variety of different methods to stimulate one's immune system to fight SARS-CoV-2.

The vaccines developed by Pfizer / BioNTech and Moderna package something called mRNA (a synthetic messenger RNA, genetic code) which instructs the body's own cells to produce the spike protein. These vaccines are permissible for Muslims. *(These and all other types of Ibleesi potions are haraam for Muslims – The Majlis)*

Other vaccines, however, use different classes of modified viruses as vectors to deliver DNA to human tissues. This DNA instructs the body's own cells to produce the spike protein. Some of the vaccine manufacturers produce these modified viruses using cells that have been grown from aborted foetuses. These cells are from foetuses that were aborted several decades ago, however, due to something called cell culturing, these immortalized cell lines are kept alive and are routinely used in research today.

The vaccines developed by AstraZeneca and Johnson & Johnson make use of these cell lines. Using cell lines, initially developed from aborted fetuses, to develop vaccines is against Islamic Bioethics. Muslims may not take vaccines which are developed in this way considering the permissible alternatives mentioned above.

(End of their haraam, bunkum fatwa of the Dajjaali muftis)

COMMENT

Muslims should understand well that whatever these miscreant, moron, bootlicking U.K. muftis have excreted in their fatwa is the inspiration of Iblees which have reached them via their atheist masters whose bootlickers are these Dajjaali muftis. Muslims should not allow themselves to be entrapped by the stupid 'scientific' bunkum which these moron muftis have lapped up from the vomit of the atheists. All the doctors who profess to be 'Muslims', but who peddle the kufr of the atheists likewise lose their Imaan just as these jaahil U.K. muftis have eliminated their Imaan. Introduction of disease into the body is a capital haraam act. Allah Ta'ala did not create our shifa' in substances which He has made haraam.

They aggravate their kufr by beginning their haraam stupid 'fatwa' in the name of Allah Ta'ala. They are like the one who recites *Bismillah* when consuming pork.

TREATMENT FOR SHIAHS

Imaam Maalik (rahmatullah alayh) was asked about those who insult the Sahaabah (radhiyallahu anhu), so he said: "Those who do so are people who intended to criticise Nabi (sallallahu alayhi wasallam) himself, but they are not able to do so, so instead they criticise his As'haab (Companions, (radhiyallahu anhum)." [As-Saarimul Maslool]

Imaam Maalik (rahmatullah alayh) said that Allaah `Azza wa Jal says in the Qur'aan Kareem: {"He (Allaah) enrages the kuffaar through them (Sahaabah-e-Kiraam radhiyallahu anhum)."} Therefore, whosoever finds fault with (the Sahaabah radhiyallahu anhum), he is a kaafir." [Al-I`tisaam]

Imaam Muhammad ibn Yusuf al-Firyaabi (rahmatullah alayh) was asked about someone who insults Hadhrat Abu Bakr (radhiyallahu anhu), so he said: "Such a person is a kaafir." He was asked, "Is Janaazah Salaah to be performed for him?" He said, "No." He was asked, "What is to be done with such a person (after he dies)?" He said, "Don't touch him with your hands. Push him into a hole in the ground using sticks."

[As-Saarimul Maslool]

"NINJA"

Q. I want to know what is the status of the Imaan of a Muslim lady who refers to another Muslim lady as ninja because she wears Hijab?

A. The issue has a context. It was not a matter of a Muslim lady calling another Muslim lady 'ninja' because of the 'hijab' dress the latter had adopted specifically for the court case.

The woman who happens to be a member of a kuffaar women's legal entity is in fact an atheist. She was masquerading as a 'Muslim'. She is a deceit and a fraud. The Muslim lady who labelled the atheist 'ninja', had in fact made an under-statement. She should have called the deceitful woman 'lawyer' NINJA, FAASIQAH, FAAJIRAH, MURTADDAH AND KAAFIRAH.

The term, ninja, alone does not do justice to the villainy of the fraud.

Questions and Answers

THE MAJLIS Q & A
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Q. During the menses cycle, can a woman eat in Ramadhaan?

A. During the haidh period it is permissible for women to eat, but they should do so clandestinely, not openly. Fasting is prohibited.

Q. Fearing that I may contract the covid disease my father prevents me from going to the Musjid for Jamaat and Jumuah Salaat. Is it incumbent for me to obey him?

A. Your father may not prevent you from Jumuah and Jamaat Salaat. Regardless of his anger, you should attend the Musjid. Don't argue with your father. Let him scold and shout you. Maintain silence, but do not obey his haraam instructions.

Q. Is it permissible to go to the Qabrustan after Maghrib?

A. It is permissible to go to the Qabrustaan at night. Whilst it is not sinful to go after Maghrib, it is best not to go because at this time the shayaateen preponderate.

Q. Is it permissible to go to the Qabrustan on Eid days?

A. It is permissible to visit the Qabrustaan on any day including Eid days. But only for males.

Q. How should dua be made in the Qabrustan - with hands raised or not?

A. The hands should not be lifted during Dua in the Qabrustan. Make dua without lifting the hands.

Q. A musaafir performed Zuhr behind a local Imaam. The next day this musaafir was the Imaam for Fajr. After Fajr it was learnt that the Zuhr Salaat had to be repeated for some reason. What is the ruling in this scenario? The musaafir is a Saahib-e-Tarteeb. He has no Qadha Salaat on him.

A. The musaafir as well as all others who had been in the Zuhr Jamaat should repeat Zuhr, Asr, Maghrib, Isha' and Fajr Salaat. The musaafir should make Qadha of two raka'ts for Zuhr which he had performed behind the muqeem Imaam.

Q. What should be done with bones? Should bones be thrown into the dirt or buried?

A. Bones should neither be thrown into the dirt nor buried. Say Bismillaah, and put the bones outside. A passing jinn will take it, and if there is no jinn, it will be food for a dog or cat. Human beings should not chew bones like animals.

Q. What should Hanafis do when the Shaafi' Imaam recites Qunoot in Fajr Salaat?

A. Hanafis should remain standing silently with their hands at their sides.

Q. Are Salafis part of the Ahlus Sunnah wal Jama'ah?

A. The term, Ahlus Sunnah, applies to only the followers of the four Math-habs. The fundamental difference between the Ahlus Sunnah and Salafis, is that despite Salafis also resorting to the Hadith, they submit the Hadith to their own fanciful interpretation while the Math-habs abide by the interpretations presented by the Salafus Saaliheen of the three Noble Ages of Islam (Khairul Quroon).

Q. A Haafiz who had performed Taraaweeh was given gifts on completion of the Qur'aan Majeed. He wants to know what should he do with the gifts?

A. It was not permissible to have accepted the gifts. Anyhow, now that he has the gifts, he should give it to some poor Muslim.

Q. A brother is not on speaking terms with his brother. He is perpetuating a feud which occurred several years ago over a triviality. Although the one brother tries to restore good ties, the other brother refuses. What advice is there for him?

A. Rasulullah (Sallallahu alayhi wasallam) has the following advice and warning for him: *"He who does not speak to his brother for a year, will meet Allah with the sin of Qaabil. Nothing but the flames of the Fire will purify him."*

Qaabil had murdered his brother, Haabeel. This was the first murder committed on earth.

Q. Can an organization which collects Zakaat and Lillaah funds, use the money to invest in property?

A. If the contributors have not granted permission for investing their Lillah funds in properties, then it is not permissible for the organization to do so. The permission of the contributors is incumbent for such investment.

Q. Is it permissible to politely ask one's father to speak politely to oneself?

A. Even 'politely' asking your father to speak to you "politely", is insolence and not permissible. Such a request is hurtful. A son should never speak to his father in a defiant manner even if in 'polite' terms.

Q. Are there any authentic Hadith kitaabs besides Bukhaari and Muslim?

A. There are many authentic Hadith Kutub besides Bukhaari and Muslim.

Q. Is it true that the language in Jannat will be Arabic?

A. Arabic is the language of the Qur'aan and will be the language in Jannat.

Q. Salafis claim that camel's urine is paak (taahir/pure)?

A. The Salafis are astray. They are morons. Do not keep company with them. Urine of all animals, including the camel, is najis and haraam.

Q. Is it permissible to eat together with non-Muslims? Is it permissible to feed them?

A. It is not permissible to eat with non-Muslims. It is permissible to feed poor non-Muslims. There is reward for it.

10 Raka'ts Taraaweeh?

Q. King Salman of Saudi Arabia has ordered that Taraaweeh will henceforth consist of only 10 raka'ts, no longer 20 raka'ts. What is the Shar'i status of this king who has tampered with the Taraaweeh Ibaadat?

A. The status of this jaahil, Najdi agent of Iblees is not a mystery. Every Muslim can understand the kufr of this miserable Najdi who has transformed Arabia into Darul Kufr. Reducing Taraaweeh to 10 raka'ts is not at all surprising. The entire Shariah has been abolished by the current Kufr regime. The people who support the kufr regime with their presence are also guilty of aiding kufr. People should perform the full 20 raka'ts at home. It is not permissible to participate in the fong kong style of worship which these kuffaar Najdis have introduced in the Musaajid in Arabia.

ROBBERS! BE ALERT

A Brother from Parlock (Durban) narrates the following experience:

"On Wednesday I read my Zohr in Musjid, and as normal, returned home to read my Sunnats. As I entered my house gate came, from a car two blacks with guns rushed in. One gun on my head the other standing at a few meters pointing gun on me.

I took out what was in my pocket - my house keys, my phone, and a small packet money I always carry.

He asked me who's in the house: I said, 'Nobody!'. He was trying to slap me and I scolded him: 'You got everything, so get out!' Just then the house door handle he heard opening, and both ran away. I ran behind them.

A car was waiting outside. One chap tripped, and my money packet with my license and ID fell from his hand on the road. He jumped in the car and the car sped off. I picked up my items. This all happened in a matter of a minute and half at 1.10 pm after Zohr ALHAMDULILLAH! I'm safe and not hurt, ALHAMDULILLAH! It was only the protection of Allah Ta'ala." *(End of the brother's letter)*

Warning: When alighting from vehicles about to enter your home, be alert. Look around on all sides for suspicious characters. Do not be caught in *ghafalat (obliviousness / carelessness)*. Stay alert with Thikrullaah. Seek Allah's protection.

Questions and Answers

THE MAJLIS Q & A
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Q. Some Muslims in the U.S.A. prefer American democracy over the Shariah. What is their status?

A. Those who prefer American democracy over the Shariah are kaafir. They have lost their Imaan.

Q. Is it permissible to sell cats?

A. It is permissible to sell cats.

Q. Some imaams and molvis quote Ghandi in their Jumuah bayaans. Is this proper?

A. It is not permissible for Ulama to quote Ghandi in their Jumuah bayaans. The Qur'aan and Ahaadith are more than adequate for quoting. It is surprising and lamentable that they see the need to quote in their Jumuah talks a mushrik, enemy of Islam.

Q. Is it permissible for a 13 year old boy who is baaligh to stand in the first Saff? The Maulana at the Musjid removed him from the first saff.

A. A baaligh even if only 13 years, may stand in the first saff. The maulana erred. He should not have removed the boy from the saff.

Q. Are commercially prepared biscuits halaal?

A. No, it is not permissible to eat the commercial biscuits and cakes. The ingredients are at the minimum, mushtabah, and these items also have haraam ingredients. Beware of E-numbers. Emulsifiers and stabilizers are generally animal ingredients. Have your biscuits made at home. You will then enjoy halaal-tayyib biscuits.

Q. I have some sports clothes with logos. What should I do with it?

A. Give the sports clothes to some non-Muslims. However, if the clothes have images of people or animals, cut up such garments and use as rags for cleaning.

Q. I make an intention at the destination to stay 15 days or more. After a few days, I change my intention and decide to leave before 15 days. Should I perform Qasar Salaat?

A. Once the 15 day niyyat has been made at the destination, you will remain a muqeem even if your intention changes and you decide to stay less than 15 days. You may not perform Qasar Salaat.

Q. My mother is a prostitute. I have spoken much to her. She ignores all advice. She expects me to financially support her. Is it still my responsibility to take care of her? Due to her haraam profession am I still obliged to treat her as a mother? How should my relationship be with her?

A. She is your mother and so shall it be for all time. Your advice to her should continue. Speak with respect and politely. It remains your obligation to care for her. Your Jannat still lies under her feet. You are obliged by the Shariah to treat her as a mother should be treated. Make much dua for her. Allah Ta'ala may grant her the taufeeq to abandon her evil profession.

Q. Is it permissible to keep hamsters as pets?

A. It is not permissible to keep hamsters as pets. A hamster is like a rat. It looks like a rat and should be considered to be a member of the rat family.

Q. Is the ingredient MSG permissible?

A. MSG is haraam.

Q. Is it permissible to accept money from parents who sell wine?

A. It is not permissible to accept money from the parents who sell wine.

Q. Is it permissible to place flowers on graves?

A. Flowers on graves are not permissible. It is a custom of the kuffaar, and a waste of money.

Q. How shall a person know that an Aalim / Sheikh is true and may be followed?

A. If the Aalim is not a staunch follower of the Sunnah and the Shariah, do not attach importance to his views. If he is a facebook 'scholar' or on any of these immoral haraam social media platforms, then understand that he is an agent of Iblees. Stay far from him.

Q. What advice do you have regarding the books of Mufti Taqi Uthmani and the talks of Tariq Jamil?

A. Tariq Jamil is not even a Muslim. Mufti Taqi has gone astray. Do not study his books. He has become a liberal and finds accommodation in the Shariah for *baatil*.

Q. Why can't a woman travel without a mahram?

A. Rasulullah (Sallallahu alayhi wasallam) said that it is not lawful for a woman who believes in Allah and the Last Day to undertake a journey without a mahram. The sin is extremely grave. Travelling without a mahram brings her close to kufr, hence Rasulullah (Sallallahu alayhi wasallam) mentioned 'belief in Allah and the Last Day' in stating the prohibition.

Q. A man has a debt of about R50000. He owns 1 house only. With the salary that he receives he is capable of paying the debt. He says qurbani is not waajib on him, but wants to do for each of his grandchildren as a sadaqah. His children are aware of his debts but remain silent. Is this correct?

A. If Qur'baani is not Waajib on him, then it is not permissible for him to give Sadqah and make Qur'baani when he has a debt of R50,000. It is Waajib for him to use the money to pay his debt.

Q. Is it permissible to make an offering or sacrifice a goat, etc. in order to rid one's self of a jinn, ghost, or evil spirit?

A. Sacrificing a goat for this purpose, as well as black fowls slaughtered, are the satanic stunts of bogus aamils. Stay far from such frauds.

Q. What should I say if a Muslim (for example, my parents or a stranger) confronts me with hostility and asks why I do not wear a mask in the Masjid? If I say that the command of Nabi (sallallahu alayhi wasallam) is to perform salaah with the face kept open, they may retort by saying that I must then just remove the mask during

WOMEN AND DRIVING

Q. Will it be permissible for my wife to learn driving? In times of emergency her driving could save a life. She will drive only if ever an emergency develops. Is there any scope in the Shariah for her to learn to drive?

A. There is no such scope. The argument of 'emergency' is shaitaani deception. There are thousands of men and women where you live, who do not own cars and who cannot drive. There are billions of men and women on earth who cannot drive and who do not own vehicles. What will they do in times of emergency?

And, what will happen during an emergency if the engine malfunctions and the car does not start? What will happen in an emergency if your wife is not present, and what will happen during the imaginary emergency if your wife is bedridden? There are numerous mishaps which could develop during the hallucinated emergency which could prevent your wife and even yourself from driving the vehicle.

The problem is that due to Imaani deficiency and engrossment in the dunya, people are forgetful of Allah Ta'ala. They lack *tawakkul* (trust) in entirety, hence shaitaan adorns for them negative thinking and mirages. A Muslim should not be negative in his thinking and attitude. Daily make dua for *aafiyat* (protection). Be obedient to Allah Ta'ala, then Insha-Allah, there will be no such emergencies for which there will be no arrangement.

Muslims should not be like the kuffaar whose brains gravitate to haraam and *najaasat* for fulfilment of needs. Just for acquiring a driving licence a woman has to subject herself to *zina*. How can a husband ever tolerate the pillaging of his wife's *haya* and purdah? Only a *dayyooth* is bereft of *ghairah (honour)*. Supplicate to Allah Ta'ala and stay far away from whatever the Shariah has forbidden. Rasulullah (Sallallahu alayhi wasallam) said: *"Whatever is by Allah is obtainable only by way of obedience."*

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salaah and have it on for the rest of the time. Please advise. Jazakallah.

A. The response for ignorance is not to vindicate your stance nor to try to convince the jaahil. The Qur'aan's prescription for ignorance is:

"When they (the Muttaqeen) hear drivel, they say: "For us are our deeds and for you are your deeds. Salaam on you. We do not follow the jaahileen."

After stating what the Qur'aan says as above, then adopt the following Qur'aanic advice:

"When they (the Muttaqeen) pass by nonsense, they pass on with noble dignity."

That is, do not speak more. Just move on. Further, the Qur'aan Majeed also says:

"When the jaahiloon speak to them, they say: "Salaam."

Q. What is the meaning of the following Hadith mentioned in Ibn Kathir, Surah Maryam ayats 71-72?

"Then We shall save those who had Taqwa. In the Two Sahihs there is a Hadith reported from Az-Zuhri, from Sa'id from Abu Hurayrah that the Messenger of Allah (Sallallahu alayhi wasallam) said, "None of the Muslims who has had three children, who all died, will be touched by the Hellfire, except for an oath that must be fulfilled.

A. The Hadith highlights the importance of a Qasam (oath). An oath which is violated, not honoured for no valid reason, and then the person dies without having made Taubah. He will be destined for Jahannam. This applies to any kind of oath taken in Allah's Name.

Q. Will it be correct to make qadha of Tahajjud and other Nafl Salaat such as Ishraaq, Chaasht, etc.

A. Yes, you may make 'qadha' of the missed Sunnat and Nafl Salaat, but understanding and believing that it is not sinful to abstain from such 'qadha', and that it is not a demand of the Shariah. But to gain thawaab and to keep the nafs in submission it is advisable to make this 'qadha'.

Q. When purchasing a freezer from another city, the seller informed me by e-mail that the freezer works perfectly 100%. Nevertheless, he sells it without guarantee. Once the freezer is collected by the transporter, he will no longer be responsible. When the freezer was delivered, it could not freeze anything. I am asking for a refund, but the seller refuses. What is the Shariah's ruling?

A. If the freezer was truly not functioning or freezing as it is supposed to do, then regardless of what the seller and you had agreed, it is necessary for him to take back his product and give a refund. If a person sells an item which is rotten or does not function, then it is haraam to sell such a product, and regardless of any agreement or assurance, he must cancel the sale and make a refund. The seller did give the assurance that the product was working 100%. Not guaranteeing – is superfluous. It does not entitle one to sell carrion and a dud. He sold it with the claim of it being in perfect working order. On taking possession, if the customer finds that the product does not perform the function for which it was sold and acquired, then it is just like selling rotten meat, e.g. Sanha's or MJC's carrion meat and chicken. A new freezer which does not freeze water is like rotten meat – like Sanha's and MJC's carrion which is not *'maal' (saleable commodity)* in the Shariah.

Q. The Imaam of our local Masjid made an announcement this past Jumu'ah saying that Masks will be made mandatory when attending the Masjid because Covid is back on the rise. The Governor of our State (in the U.S.A.) has not even made mention of this nor has he mandated it but the Muslims have themselves once again imposed this stupid rule in the Masjid out of all places.

My problem is I am going to walk into the Masjid this week without one on and I fear someone is going to tell me to leave. During the whole scamdemic we have been conducting all our Salaahs at home and have recently only started going to the Masjid because they stopped the Satanic Distancing in Salaah. What do I do in this scenario?

A. If they expel you from the Musjid for not wearing the niqaab of Iblees, then perform Salaat at home. Do not mutilate the Masnoon method of the Salaat. When they expel you, the Jumuah of the entire congregation will not be valid. In fact, with the devil's protocols which they are voluntarily imposing on themselves, their Salaat is not valid.

Q. A Maulana here in the U.K. says that although wearing Nike labelled garments is not permissible, footwear with this logo is permissible. He says there is leeway regarding footwear. Is this correct?

A. The Maulana Sahib based the 'leeway' on the fact that wearing the name brand on footwear is like disgracing it (*ihaanat*), hence permissible. However, we disagree with this understanding. Since the logo is haraam, it may not be worn even on footwear. Even shoes serve a very beneficial purpose and is the ni'mat of Allah Ta'ala, which should not be defiled with haraam.

Q. Person 'A' agrees verbally to sell a commodity to person 'B' on credit at an agreed price and Person 'B' takes the commodity subject to a contract with terms and conditions being written out.

Person 'A' has now drawn up the sale contract with terms on how payments should be made and over how many years with the exact monthly payments required, etc., including clauses outlining what can be done if Person 'B' is unable at any stage to meet monthly commitments.

It's now been 6 months and Person 'B' refuses to sign the contract and has only made 2 miniscule payments towards the debt instead of the proposed monthly payments and refuses to talk to Person 'A'.

Does Person 'A' have any

NO SUCCOUR BUT WITH ALLAH

Q. Please make dua for me and my family. We live in Durban. I am scared over what has recently happened here. My parents are in Johannesburg. Should I go live with them while there is still so much fear overhanging us?

A. It is our fervent dua that Allah Ta'ala keeps you, your husband, your child and all Muslims safe. May Allah Ta'ala protect us all against the predations of the kuffaar. But remember and understand well that whatever has happened and will happen, is by the decree of Allah Ta'ala. It was punishment from Allah Ta'ala for the flagrant and reckless fisq and fujoor of the Muslim community. It does not matter where you are, whether in Durban or in De Deur by your family, only those earmarked for Allah's Athaab will be apprehended.

Not an atom can move without the command of Allah Ta'ala. Not a leaf turns direction in a breeze, but it is with the intervention and command of Allah Azza Wa Jal. Rasulullah (Sallallahu alayhi wasallam) said that if all mankind unites to benefit you, they will succeed only in the degree prescribed for you by Allah Ta'aala. In the same way, if all mankind unites to harm you, they will succeed only to the degree prescribed and ordained for you by Allah Ta'ala.

Everything is a shadow. Nothing will avert the punishment of Allah Ta'ala except sincere Taubah and the Pledge to completely abandon our current lifestyle of fisq, fujoor and kufr which have become the salient features of the lifestyle of the Muslim community.

It matters not where you go and where you seek safety. Whoever has been earmarked for His Punishment will be overtaken by it. Just turn increasingly unto Allah Ta'ala. He will protect you if you protect His Deen by means of obedience and Ibaadat. Every morning and evening recite the three Qul Surahs three times each. This is for protection.

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recourse in Shariah like taking the commodity back or is there anything else that he could do as he feels that Person 'B' is taking advantage of him

A. On the basis of the information provided by you, Person A has the right to repossess his commodity. However, since the commodity is now the property of person B since it was given into his possession and some payments accepted, if the commodity realizes a price in excess to what person B owes, then the excess must be given to him (person B).

Person A is entitled to the amount outstanding. We are almost sure that the agreement is cluttered with corrupt (faasid) conditions).

Q. Mostly, Nikah celebrants in Pakistan are Barelvis. The girl does not know their Aqeedah. It's not possible to know the Aqeedah of the celebrant? Can the celebrant perform Nikah?

The girl is in Australia. She doesn't have any mahram in Pakistan. In this case, can they still do online Nikah in Pakistan or can the Nikah be done in Australia? The girl has a mahram to be her wakeel in Australia. The boy in Pakistan will appoint his wakeel in Australia. Now can the wording of the Nikah be completed in Australia, and the paper work can be done in Pakistan with the same Barelvi celebrant? Will this Nikah be valid? This is all online Nikah because of Covid situation and the girl cannot travel to Pakistan. Therefore, she needs to do online nikkah. Please advise as soon as possible.

A. We are at a loss to understand what exactly you are saying. It is best that your father or the boy or his father consult with some Ulama in Pakistan who will explain the procedure to them.

The matter is quite simple, but you are complicating it unnecessarily by introducing issues which have no relevance in the Shariah.

You say that the boy is in Pakistan and the girl is in Australia. There is no problem in performing the Nikah. The boy should appoint a wakeel for himself in Australia either by e-mail or telephonically. This wakeel will represent the boy at the Nikah ceremony. The Nikah will be valid.

The other way of doing it, is for the girl to appoint her father or any other male relative to represent her in Pakistan. Then with his representation the Nikah can be performed. The online stunt mentioned by you is not valid.

Q. The child was born 4 months after Nikah. Will this child inherit in the estate of his father?

A. Since the child was born less than six months after the date of Nikah, he/she is illegitimate, hence does not inherit from the biological father. However, the man may make a bequest (wasiyyat) for the child. The amount must not exceed one third the value of his estate.

He inherits in his mother's estate.

Q. In Fajr Salaat, if the Imaam is a Hanafi what should the Shaafi' muqtadi do regarding Qunoot?

A. If the Imaam is a Hanafi, then it is necessary for the Shaafi' Muqtadi to recite a very short Qunoot consisting of just one line or so. This should be done in its proper place, that is, in Qaumah in the second raka't. Then he should link up with the Imaam in Sajdah. This will suffice. However, if he does not recite Qunoot, then the only compensation is Sajdah Sahw.

Q. What are the requirements for a valid Khula'?

A. Khula' is a voluntary agreement between husband and wife in which she pays the husband a sum of money in lieu of Talaaq to release her from the Nikah. The amount should be the Mahr amount. If the husband demands a higher payment, the Khula' will be valid, but he will be sinful. The Khula' is valid even without witnesses. Nevertheless, if witnesses are available, let them too sign. When the wife hands over the money, it is best that there be witnesses present. Khula' terminates the Nikah. After Iddat, the woman will be free to marry someone else.

Q. A Hanafi Imaam led the Janaazah Salaat of an Aalim who had died elsewhere. The mayyit was not present. Is this permissible for Hanafis?

A. It is not permissible for Hanafis to participate in *Janaazah Alal Ghaib*. The Hanafi Imaam who had led this Janaazah Salaat besides being a moron, makes a mockery of the Deen.

Q. Is it permissible to buy for my 10 year old son shoes which are labelled 'unisex'? If I choose only black, will it be permissible?

A. Since the shoes are labelled 'unisex' it will not be permissible to buy the shoes for your son even if you select black. Unisex garments and even shoes are haraam.

Q. The Majlis has informed me that it is not permissible to allow a non-Muslim woman to view the face of her deceased daughter who was a Muslim. I tried explaining this to another Muslim sister, but she refuses to accept. What can I say further to her?

A. When someone argues or refuses to accept, then maintain silence. Don't waste time trying to convince a person whose ideas are effects of a kufr attitude. There are thousands of masaa-il in the Shariah for which we do not know the reasons.

Anyhow, for your information, even a Muslim woman in the state of haidh or napaak is not permitted to be close to the mayyit. The Angels of Mercy flee from napaak persons. In addition to a kaafir woman being perpetually napaak, her impurity is aggravated by the najaasat of her kufr. As such she is *Mabghoodh* by Allah Ta'ala – that is: Allah's Wrath is on her. The mayyit requires Allah's Rahmat. A napaak, mabghoodh woman in close proximity is in fact a kind of athaab for the mayyit.

Q. Is it permissible to kill zebras for no valid reason?

A. It is not permissible to kill a zebra for no valid reason. It is zulm.

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MUSJIDS AS TEMPLES AND KUFR CENTRES

Q. Is it permissible to use Musjid premises as vaccination centres?

A. Most certainly it is haraam to use Musjid premises or any other premises for the haraam satanic vaccination plot of the kuffaar. These munaafiqeen are converting the Musaajid into weird temples. In addition, it is kufr in view of the fact that it is the voluntary and happy submission to the kufr of the atheist who along with their mushrik consorts of bygone times are in denial of explicit and emphatic declaration of Rasulullah (Sallallahu alayhi wasallam) who delivered to the Ummah the Message of Allah Azza Wa Jal, namely: ***"LAA ADWAA" There is no contagion."***

Only one who is *ma'loomun nifaaq (whose hypocrisy is confirmed)* will dump the crystal clear command of Rasulullah (Sallallahu alayhi wasallam) to lap up the filth and najaasat which these atheists excrete into their mouths. So while these human devils profess to be Muslims, their nifaaq is confirmed.

Salaat behind these moron, munaafiq molvis masquerading as Muslims should be repeated. Their nifaaq becomes glaringly conspicuous when they resort to weird interpretation, NOT to reconcile any seemingly contradiction between the Ahaadith, but in order to NEGATE what Rasulullah (Sallallahu alayhi wasallam) said and ordered regarding plagues and diseases.

The brains of these moron and jaahil muftis have been divinely smeared with filth. About these enemies of Islam from within, the Qur'aan Majeed states:

"Thus, Allah casts (smears) RIJS on those who cannot understand."

The only factor which negates valid understanding is nifaaq and kufr.

A BID'AH KHATAM

Question: How is it to arrange a Shabeena for several (about 10) Huffaaz? They are invited to read a few Juz each of the Qur'aan in one night to make a Khatam? Is this permissible? May one participate in such ibaadat? Is it permissible to invite the public for such a programme?

How is it to have tea and snacks after every two or four raka'ts to keep up the energy levels and to be refreshed? Did Rasulullah (Sallallahu alayhi wasallam) or the Sahaabah ever indulge in such a practice?

ANSWER

Ibaadat is only what existed during the era of the Salafus Saaliheen – the era of Khairul Quroon. Whatever was fabricated in the form of ibaadat after this epoch is bid'ah.

The Qur'aan Majeed was of primary importance in the sphere of Ibaadat in the lives of the Sahaabah. The main acts of Ibaadat of the Sahaabah and the Salafus Saaliheen were Tilaawat and Nafl Salaat. Yet, there is not found in their lives any Ijtimaa-ee (congregational) form of Nafl Salaat or of Tilaawat. These were private acts. The more privacy attached to these acts, the greater will be Ikhlaas, and the converse is true.

A congregational form detracts from Ikhlaas. Besides this fact, if there was any merit in making khatam in group form as explained, the Sahaabah would have been the very first to have enacted it. Generally, congregational forms of ibaadat other than the confirmed Masnoon forms, were shunned by the Sahaabah. Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) had expelled from the Musjid a group who was engaging in Tahleel, Tahmeed and Takbeer in congregational form.

A Sahaabi who was a guest by another Sahaabi narrated that his host would engage in Tilaawat the entire night without him (the guest) being aware, so silently would he recite. The emphasis is on Ikhlaas. Congregational form is nugatory of Ikhlaas.

The dividing line between Ikhlaas and riya/ujub and Ikhlaas is at times extremely fine and blurring. Sometimes Auliya also are mistaken and fail to discern this dividing line. A sure sign of a form of Ibaadat being unacceptable is when its form differs from the pure and simple form which existed during Khairul Quroon. On the basis of this brief introduction, the answers to your queries are:

1) It will not be permissible to invite Huffaaz to participate in the congregational 'shabeena' form. There never existed any congregational shabeena act of ibaadat among the Sahaabah.

2) Inviting the public to such an act aggravates the prohibition. It will become a merrymaking function. In Islam there are no ibaadat programmes. Ibaadat is a private, individual act which, as far as possible, must be concealed and remain a secret between the bandah and his Rabb. It should always remain a secret communion between the Mahboob and the Muhib. A public display is in total negation of this secret bond of Muhabbat between the Mahboob and His Muhib.

3) Tea and snacks aggravate the 'ibaadat' even more. It will be a mere display and a merrymaking get-together devoid of the Ikhlaas which is necessary for Maqbooliyat.

4) Most certainly Rasulullah (Sallallahu alayhi wasallam), the Sahaabah, Taabieen and Tab-e-Taabieen never ever engaged in any such shabeenah or congregational recitation of the Qur'aan Majeed. The Salafus Saaliheen who were addicted to making numerous khatams monthly would do so in such secrecy that their acts of ibaadat would become known only by stealth.

One person hid himself one night to see how Imaam Abu Hanifah (Rahmatullah alayh) spent the night. From his position of concealment, he discovered that in two raka'ts, Imaam Saahib completed the whole Qur'aan Majeed. But this was during the night time, in privacy when no one was present. It was a secret communion between the slave and His Master.

Never should we originate an ibaadat act whose form is not the form which has been reported to us from Khairul Quroon.

COVID KUFR

Q. A person takes a Covid test. The test shows positive. Either they are symptomatic or asymptomatic. There are 4 questions that arise:

(A) They, in accordance with government guidelines, isolate for the stated period in the belief of indiscriminate contagion. What is the state of such a person's Imaan and Nikah?

(B) Some argue, that Islam teaches us to take reasonable precautions and this constitutes a reasonable precaution. This in reality is a disingenuous argument to cover for their belief in contagion contrary to the explicit teaching of Nabi Sallallahu Alayhi Wasallam. What is the state of such a person's Imaan and Nikah?

(C) Persons in above 2 categories then tell others that they should test themselves and isolate if need be. In other words they are pushing their ideology on to others. How should a Muslim deal with such requests which are constant?

(D) There are many "Muslims" who hold such beliefs. Does this mean a whole swathe of them exit the fold of Islam?

I would appreciate if you would kindly address each question specifically.

A. 1) If the isolation is self-imposed, not forced by the zaalim government, and if this person has been informed that disease is not contagious, then his belief based on what the atheists inform him, is kufr. He should renew his Imaan as well as his Nikah.

2) While Islam advises laymen such as us to adopt reasonable, lawful precautions, it NEVER advises adoption of kufr. Kufr is not a precaution. It is satanism. If these protocols of the atheists are valid precautions, Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah would have adopted same on the command of Allah Ta'ala. However, the Qur'aan and Sunnah emphatically negate these acts of shaitaan being precautions. Please read the numerous articles and booklets we have published on this subject. All are available on our website.

3) Their ideology and advice to others are kufr with the same consequences mentioned in No. 1 above.

4) Most certainly it "means that a whole swathe of them exit the

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VACCINATION – WHAT SHOULD I DO?

Q. You gave a fatwa that the vaccine is haraam, I travel a lot in my business. Please advise what do I do? Because without taking the vaccine I will not be allowed to travel.

A. Our obligation is to state the law of the Shariah whether people are able to act accordingly or not. If all people are addicted to liquor for example, we still have to proclaim liquor haraam regardless of the addiction.

Almost all Muslims are involved in insurance and in haraam pictography. Despite this we have the obligation of proclaiming the truth of the Deen even if people refuse to accept or even if they are genuinely unable to submit.

The same applies to vaccination. Vaccination is haraam. It is now left to the individual to decide what he has to do. People will react and act in terms of their different levels of Imaan and Taqwa. We cannot advise you what exactly to do. It is left for you to decide.

If circumstances compel you to submit to vaccination, remember two grave harms: (1) The sin of committing haraam. (2) The damage and disease to your body. As far as No.1 is concerned, Allah Ta'ala forgives when Taubah is made and He understands whether the compelling circumstances are valid or not.

As far as No.2 is concerned, you may suffer life-long disease, especially cancer. For this there is no cure.

UK gov't. predicts 'third wave' of COVID deaths 'dominated' by those who are vaccinated

by Dave Ellison

LONDON, April 12, 2021 (LifeSiteNews) — In official documents released by the U.K. government, models for the planned "third wave" of COVID-19 predicted that any hospitalizations and deaths would be "dominated" by people who had already been vaccinated.

On March 31, the U.K. Scientific Pandemic Influenza Group on Modelling, Operational subgroup (SPI-M-O), released the latest document containing modelling predictions about the effect that the gradual easing of restrictions would have on the spread of infection, and subsequent hospitalizations and deaths. The data are taken from forecasts provided by Warwick University, Imperial College London, and the London School of Hygiene and Tropical Medicine.

A surprising statement was contained in the document, as the various institutions predicted the impact of a "third wave" of the virus upon the country's health service, and the result on the population:

"The resurgence in both hospitalizations and deaths is dominated by those that have received two doses of the vaccine, comprising around 60 percent and 70 percent of the wave respectively. This can be attributed to the high levels of uptake in the most at-risk age groups, such that immunisation failures account for more serious illness than unvaccinated individuals."

A subsequent paragraph reaffirmed this admission, noting that in the predicted third wave, "most deaths and admissions in a post-Roadmap resurgence are in people who have received two vaccine doses."……

Sharing SPI-M-O's document on Twitter, Joel Smalley of the anti-lockdown research group HART commented: "In their forecast, the key metrics of hospitalisations and deaths are dominated (60 percent-70 percent) by those who are fully vaccinated. Yeah, no typo. Because vaccine failure in the most at-risk where uptake is high will be more serious than susceptibility of the lower-risk unvaccinated."…

Although the worrying statement amount the majority of deaths found among the injected populace comes as part of modelling, SPI-M-O's statement reflects the growing discussion on the significant amount of adverse effects and deaths after COVID-19 injections.

In a strongly worded letter to the British Medical Journal (BMJ), a London-based consultant warned about the "unprecedented" levels of sickness among health care staff after the injection. In addition to mentioning the high levels of staff falling sick, Dr. K. Polyakova mentioned how some were developing "neurological symptoms which is having a huge impact on the health service function. Even the young and healthy are off for days, some for weeks, and some requiring medical treatment. Whole teams are being taken out as they went to get vaccinated together." "What is to say that there are no longitudinal adverse effects that we may face that may put the entire health sector at risk?" she asked. Her warning is seemingly being proved increasingly and sadly true, as disproportionately numerous reports of deaths after injections are quietly amassing.

THE VIRTUE OF SECLUSION IN TIMES OF FITNAH

According to a narration recorded in Saheeh Muslim, the great Sahaabi and military general who had conquered vast swathes of lands for the Ummah, Hadhrat Sa'd ibn Abi Waqqaas (radhiyallahu anhu), had abandoned society and taken to herding camels and sheep in isolation. His son came one day to deliver some Naseehat to his father and to criticize him for his seclusion.

Hadhrat Sa'd ibn Abi-Waqqaas (radhiyallahu anhu) reacted with a punch to his chest. First, he sought refuge with Allah Ta'ala. Then, after allowing his son to say his piece, he delivered a blow to his son's chest, before proceeding to tell him to shut up. Finally, he finished him off with the following statement of Rasulullah (sallallahu alayhi wasallam):

"Indeed, Allah loves the servant who has Taqwa, is rich (in the soul), and is hidden (from the people)."

In the commentary of this Hadith in Mirqaatul-Mafaateeh, it states:

"*Indeed, Allah loves the servant who has Taqwa. That is, the one who steers clear of the Haraam and Doubtful matters, and he (even) refrains from (much of) what is desirable (to the nafs), and permissible.*

(As for) "Richness": An-Nawawi (Rahmatullah alayh) said: "The intent of richness is richness of the soul. This is the richness that is desired due to his (sallallahu alayhi wasallam) saying: "(True) Richness is richness of the soul."…

(As for) "Hidden": (It refers to) The unknown person who is dedicated to the worship of his Rabb and occupied in matters related to (the perfection of) his soul."

WESTERN EDUCATION

Q. A pious shaykh who is a non-Alim, in his bayaan citing Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), spoke in favour of western education. Please listen to the bayaan, and comment on his views. Is his view valid? Jazaakalaah.

Our Comment

We have listened to the six minute bayaan. The Shaykh Sahib is confused. While he mentions Hadhrat Thanvi's naseehat, he fails to understand that:

1) No one says that secular education is haraam.
2) No one says that science in toto is haraam.
3) No one prohibits employment (nokri).
4) No one prohibits earning wealth.
5) No one says that earning is not necessary.

However, the pursuit of these objects is haraam if undertaken in haraam ways. If the pursuit of lawful worldly objectives entails plunging into haraam, fisq, fujoor and kufr, then such pursuit is haraam.

Pursuing worldly objectives via universities and the like leads to the worst of moral and Imaani corruptions. The shaykh Sahib is quiet on all the corruption and evils which are concomitant to the pursuit of western education. He does not even mention what happens to females in universities.

The manner in which the shaykh spoke about English ta'leem confirms that he is either ignorant of the evils and destruction to Imaan and Akhlaaq caused by western education or he is intentionally passing over these evils in order to condone such pursuits.

THE QUR'AAN CURSES

Hadhrat Abdullah Bin Mubaarak (Rahmatullah alayh) said: "There are many bearers of the Qur'aan Majeed who are cursed by the Qur'aan. When the Haafiz of the Qur'aan disobeys Allah Ta'ala, then from within him, the Qur'aan remonstrates: *"Wallaah! What has overtaken you? Why have you borne me? Have you no shame?"*

Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said: *"When people are happy, the Haafiz should be sad. When they engage in futility and play, the Haafiz should be silent. When people display pride, he should adopt humility."*

LIPSTICK

Barium found in lipstick draws cancer to the breast

"ONLINE" MOLVIS AND SO-CALLED 'TRADITIONAL' MOLVIS – BIRDS OF A FEATHER

A Student of the Deen in UK writes:

"Currently in the UK there is a concerning and a worrying trend of part time aalim courses springing up in every major town and city. Generally these part time classes are in the evening and those attending such courses do it as a secondary course.

Many are qualified professionals etc., or just general people working in the worldly field. They spend the whole day in their worldly pursuits and in the evening when generally people are tired they attend the aalim classes. There are some courses which are completely online and they produce online aalims and some operate on weekends producing weekend ulama.

Those attending such courses are perhaps sincere and have a desire to become ulama but they do not want to sacrifice their time and comfort zone which a normal aalim course requires. They are opting for such courses and thereby qualifying as "aalims" and are standing on par with those who qualified in the traditional manner and benefitted from the company of their asaatizah and deeni environment of the darul uloom and had ample time dedicated to studying the precious deen of Allah Ta'ala.

This is a concerning matter because these part time aalims hardly have the wisdom, knowledge and understanding of the true Ilm. They do not spend the necessary time required to understand the *mizaaj (disposition/ temperament)* of Deen as they also do not spend enough time in the proper deeni environment. They are also unable to benefit from the much needed company of the asaatizah and *Buzurganedeen*.

(Today's buzrgaanedeen are bogus, cranks and destroyers of the Deen. They are mercenaries and slaves of lust – The Majlis)

The amount of part-time aalims graduating every year is much more than those graduating in the traditional darul uloom set up by our Akabireen and there is therefore a concern that a time may come when these part time aalims would outnumber the true aalimedeen. *(So what! The glut of molvis and sheikhs disgorged by the current daarul uloom are no different from the online morons – The Majlis)*

This would create serious implications for the general deeni environment in the UK in the next 20-25 years and would make it extremely hard for the Ulama-e-Haqq to preach the true message of deen. *(Are there currently Ulama-e-Haqq in UK? The present 'traditional ulama' in UK have betrayed Allah Ta'ala, Rasulullah – Sallallahu alayhi wasallam – and the Ummah. They are all bootlickers of the worst kind. – The Majlis)*

These new breed of ulama with their modern concepts and methodologies would be running the "show." *(In fact, the 'traditional ulama' of this era have introduced modern, kuffaar, shaitaani concepts and are running 'the show'. – The Majlis)*

The masses who always look for leeways would be inclined towards the modernist ideas of these part time ulama. *(The so-called 'traditional' molvis and sheikhs are experts in the science of shaitaani leeways.- The Majlis)*

OUR COMMENT

The fitnah you have referred to is already overwhelming Muslims in the UK. In fact, the same fitnah – the fitnah of Ulama-e-Soo' is pandemic. It is worse than other plagues. Even the ulama who have graduated from traditional Darul Ulooms, are today the "worst under the canopy of the sky". This ulama-e-soo' disease whilst egregiously worst in UK is not restricted to UK. It prevails all over the world. Even our headquarters, Darul Uloom Deoband has fallen from its pedestal. We no longer have confidence in any of our major Madaaris which our illustrious Akaabireen had established. All the Darul Ulooms have become Darul Jahals. They have outlived their utility – the *Maqsad* for which the Akaabir Ulama had established them.

The *Maqsad of a Darul Uloom* is nothing – should be nothing but the acquisition of the goals of the Aakhirat. But today, these institutions dubbing themselves with the accolade of *'Daarul Uloom'* have become notorious bootlickers of the western cult of life, hence they grovel to emulate secular institutions. In the pursuit of this most despicable process, one of their salient features has become *Kitmaanul Haqq (Concealing the Truth)*. Another similar disgusting trait acquired by the daarul ulooms of this era is *Talbeesul Haqq (Confusing the Haqq with baatil)*. Then these juhala have the temerity of having fabricated a new 'principle' which they call 'hikmat' on the basis of which they justify all their *ghutha*.

Warning all such agents of Iblees, the Qur'aan Majeed states: *"Do not confuse the Haqq with baatil and do not conceal the Haqq."*

These shaitaani attributes acquired by the misguided darul ulooms of today are the causes for the gamut of Zigzag Maajin muftis who have made a mess of the Shariah. They are no different from the latest breed of online morons who will be parading as 'muftis'. They all are of the same birds of rotten feather. They are all members of the fraternity of the vilest kind of ulama-e-soo' witnessed by the Ummah since the inception of Islam.

It is these very 'traditional' so-called ulama who have closed the Musaajid, suspended Jumuah Salaat and adopted all the kufr protocols of the atheists. It is these 'traditional' ulama who are currently engaged in the satanic plot of demolishing Islam, knowingly or unknowingly. Some of the morons do so unknowingly. The chimera could be boodle or other perks offered by the kuffaar government or some ulterior design or even plain moronity. But their common attribute – common with the devil molvis and sheikhs is their satanic silence when the Deen is being trampled on and demolished. All of them are described by Rasulullah (Sallallahu alayhi wasallam) as being 'dumb devils'.

"He who is silent regarding the Haqq is a dumb shaitaan."

Besides this, the current 'traditional' ulama are following resolutely in the footsteps of the ulama of Bani Israaeel and in the footsteps of shaitaan. On all fronts these ulama are promoting baatil.

The 'traditional' ulama have corrupted the entire Ulama. The darul ulooms have outlived their utility. True Ulama can now be produced in extremely small numbers in home environments, not online, and hardly in darul ulooms. Online 'molvis' are undoubtedly an added dimension of ulama fitnah. May Allah Ta'ala save the Ummah from this zigzag maajin 'mufti' scourge.

AN AALIM OF THE HAQQ

"When an Aalim practices on his knowledge, then the hearts of the Mu'mineen incline towards him, and it will be only a person in whose heart is the disease (of nifaaq / kufr) who will dislike him."

(Ma'roof Karkhi – Rahmatullah alayh)

THE JANAAZAH

Rasulullah (Sallallahu alayhi wasallam) said:

"When the Janaazah is ready (for taking to the Qabrustaan) and the men lift it onto their shoulders, then if the mayyit (deceased) was pious, he/she says: 'Send me ahead (i.e. make haste with my Janaazah).' If the mayyit was impious, it wails and says to his people: ' O Alas! Wither are you taking it (the Janaazah)?' Everything besides man hears its (the mayyit's) wailing. If insaan (man) could hear it, he will fall down unconscious."

- In another Hadith it is mentioned: "Make haste with the Janaazah. If the mayyit was pious, then the abode towards which you are sending him is best. If he was impious, then (make haste) to remove the evil from your necks."

THE ANARCHY – ALLAH'S "LESSER ATHAAB"

"Most assuredly, We shall give them to taste of the <u>Lesser Punishment</u>, not the Greater Punishment, for perhaps they will return (to the Shariah and the Sunnah)." (Qur'aan)

The anarchy which has erupted is indeed scary, and it appears that worse scenarios will still be enacted because Muslims are not deriving lesson from the current 'Lesser Athaab'. Their focus is only on the anarchy. They fail to understand that Allah Ta'ala is the Creator, Commander and Controller of all happenings, no matter how great or small. The most infinitesimal particle acts by His intervention and command. The Qur'aan Majeed says:

"The Keys of the Ghaib are by Him. No one but He, knows this. He knows whatever is in the oceans and on the land. Not a leaf drops (from a tree) but He is aware. There is not a seed in the darkness of the earth (underground) nor anything dry or moist but it is recorded in a Clear Book."

It is implied kufr to shift the focus from Allah Azza Wa Jal to the occurrences and to believe that worldly forces, means and agencies have the power to create these issues which have terrified us all. Regardless of the politicians who have orchestrated the current looting and anarchy, the Actual Cause is Allah Azza Wa Jal. Shaitaan is an astute ustaadh. He makes us *ghaafil* – oblivious of Allah Ta'ala.

The Qur'aan and Ahaadith are replete with Warnings - dire warnings of the consequences which will overtake us in the wake of our gross disobedience, sin and transgression. In fact, our sins have reached kufr proportions. Muslims do not even accept that the fisq and fujoor in which they indulge are sins and transgression. They justify all their haraam with their modernist ideology which they have acquired from their western education and from the Zindeeqs who are the agents of Iblees.

Most of the Ulama have aided the satanic process of fisq and fujoor. It is for such Ulama that the Qur'aan Majeed says: *"Beware of such a fitnah (punishment) which will not be restricted to only the transgressors among you."* The Athaab will take in its stride the molvis, the sheikhs and the buzrugs as well because all of them contributed to the villainy which results in the Punishment of Allah Ta'ala.

Muslims have failed to understand that the wide scale looting, plundering and burning which have ravaged the country are in fact Allah's Punishment. It is the 'Lesser Punishment' which is mentioned in the Qur'aanic Aayat:

"We shall most assuredly give them to taste of the <u>lesser punishment</u> not the greater punishment, for perhaps they will return (to the Path of Obedience – the Sunnah and the Shariah)."

When the 'Lesser Punishment' does not shake Muslims from their drunken slumber of fisq and fujoor, then the Greater Punishment becomes halaal, and the Greater Punishment is too ghastly to contemplate.

Molvis and Buzrugs who are out of touch with reality – who fail to understand the causes of the Athaab, prescribe wazifas without even drawing attention to the cause of the anarchy because they simply do not understand. Wazifahs will not help if Muslims do not reform themselves. And, reformation for Muslims means to submit to the Shariah and adopt the Sunnah in the way the Sahaabah had understood the Sunnah. Minus *Islaah of the Nafs (Moral Reformation)*, we are sliding headlong into an abyss of disaster.

Those who heed the Warnings and turn unto Allah Ta'ala with Repentance and pledge to live as Muslims in the way Allah Ta'ala wants us to live, will, Insha-Allah, be saved. Just as Allah Ta'ala provided protection for the small band of Muslims of Nabi Nooh (Alayhis salaam), of Nabi Saalih (Alayhis salaam), of Nabi Loot (Alayhis salaam), etc., so too will Allah Ta'ala in His Infinite Mercy protect the true and sincere Muslimeen when the Greater Athaab strikes.

We are living in an era which is in close proximity to Qiyaamah. Fitnah is incremental. Things are not set to improve. Anarchy and Shaitaaniyat are on the rise and only Allah Ta'ala can save us. All these scenarios have been predicted by Rasulullah (Sallallahu alayhi wasallam). It appears that we are close to the time when the following Hadith becomes applicable: *"Leave the affairs of the public."* That is, be concerned with yourself and your close family. It is every man for himself. Submit to Allah Ta'ala. He will protect you.

"There is no help except from Allah, The Mighty, The Wise."

A MADRASAH APA'S LAMENT

"I have seen in The Majlis your criticism of girls madrasahs. I have recently started at girls madressa and have experienced many ups and downs.

I hated the fact that there was no spirituality at my madressa, everyone spoke about birthdays. Proper Islamic dress code was not enforced, not even by the seniors. The male teachers would talk directly to the females even though from behind a screen. The conversation was not about work. During Ramadhaan there was no time allocated for ibaadat or so on. It really bothered me. I felt as though the little spirituality that I had worked so hard on was dying.

Then I also had a friend who had disturbed my peace. As much as we were friends we were just not good for each other. We would engage in idle talk, despite both our efforts to be better Muslims. I then decided to rather leave madressa so that I could attend to my house and my husband and my family. I had hoped that I could continue learning at home, but it was very difficult.

I left madressa for about 2 months and after not learning much I started to feel bad, so I decided to return to madressa. It's been one week since I'm back. I love learning but I still don't feel content with being at the madressa. It feels like it takes up too much of my time that could be spent doing other things for my home and ultimately for my Aakhirah. Please advise."

(End of the Apa's lament)

OUR ADVICE Just get out of the madrasah and stay at home where Allah Ta'ala wants you to be. Life is short. Maut stalks us at every moment. Don't waste your time at these worldly, deceptive girls madrasahs. Shaitaan has carved out these institutions to divert Muslims from the Deen and to ruin the Haya of Muslim women. The only place for a Muslim woman is her home. You will gain the status of shahaadat by remaining at home occupied in your domestic duties.

FEAR AT THE TIME OF MAUT

As Maut approached, Hadhrat Abu Hurairah (Radhiyallahu anhu) shed tears. When asked for the reason of his crying, he said: *"The journey ahead is long. The provisions for the journey are little. Yaqeen is weak, and there is the fear of falling from the Siraat (The Bridge) into Jahannam."*

"ARE YOU A MAN WHO MENSTRUATES?"

Men with their pants below their ankles are such women

Kharshah bin al-Hurr narrated: "I saw Umar bin al-Khattaab (radhiyallahu anhu) while a young man passed by him, who had his lower garment hanging (below his ankle) and he was dragging it. So he (Umar) called him and said: *"Are you (a woman) who menstruates?"* The young man replied: "*O Ameerul-Mu'mineen, does a man menstruate?"* Hadhrat Umar (radhiyallahu anhu) replied:

"*So what is the matter with you having your lower garment (trousers) hang down upon your feet?" (i.e. only women are permitted to do so).*

Then he (Umar) called for a knife, gathered the hem of his trousers and cut what was below the ankles.

Kharshah (the narrator) said: "*It is as if I (can still) see the threads (from the trousers) trailing upon his heels."*

VIOLATING RIGHTS DUE TO EXTREME IMAANI DEFICIENCY

A Sister from Pakistan explaining the ruthless attitude of the Muslim community, writes:

I often wonder why the Muslim and non-Muslim governments are after Muslim Family laws which are Divine as stated by Allah Ta'ala Himself and His Rasool (Sallallahu alayhi wasallam). If these Muslim and non-Muslim governments have so much "hamdardi" (affection and feeling) for Muslim Women, why do these Muslim governments not give monthly allowances to the divorcees who are in the worst of circumstances especially in Pakistan, India, Bangladesh, and also other countries.

Divorcees are forced to find the lowest kinds of jobs to fend for themselves and their children. Who knows better than the Muftis that the vast majority of fathers don't take in their children. They just give talaaq and walk out. They don't want to be burdened by the responsibility of children. The mother is saddled with the children, by forceful circumstances. The vast majority never gives any maintenance money for their children. They don't even know in what state are their children, and they never bother to find out. This is a grave issue which needs thought.

One of my nieces is in a terrible condition. She has two children. The father never turned to even look at the children. They are from the lower income group, my niece's mother just makes ends meet, and now this additional responsibility of the daughter and her children. Out of sheer desperation her mother is trying to get her married but no one is willing to take the responsibility of the children. So now they have decided that my niece's mother will keep the eleven year old grand daughter and the five year old grandson will go with the mother if they find some one suitable.

Mufti Saheb you know it better than any one else that no relative ever bears any financial responsibility for such stranded divorcees or even widows. What can be done? It is really a big question.

It's all the more tragic as the relatives who, inspite of knowing the pathetic circumstances of such divorcees and widows, will give them a one-time handout while they will squander lakhs (hundreds of thousands) of rupees donating to hospital funds, foundations, not to speak of the flagrantly haraam functions and numerous other wasteful avenues in which they waste money. They simply shrug off the Shariah's command of *Silah Rahmi (Kindness to relatives)*. What can be done about this scenario?

(End of the Sister's letter)

COMMENT

The consequences of this gross deficiency of Imaan or even lack of Imaan are the red herrings for the kuffaar enemies of the Deen, who din into the ears of the zanaadaqah and moron 'muslim' feminists that "Islam leaves divorcees and children of divorced couples destitute, having not provided for them". All people of Imaan are aware of this blatantly false claim and slander against Islam.

Regarding non-Muslim governments, there is no conundrum and it is futile to entertain their ideologies. They are followers of Shaitaan, hence all their laws and ideas are satanically inspired.

As far as governments in Muslim countries are concerned, they all are kuffaar. They are Munaafiqeen masquerading as Muslims. They are worse than *Asli (Original/Born)* kuffaar. All these governments, without a single exception, have abolished the Shariah and in consequence entered into the fold of kufr. Precisely for this reason do all these Munaafiq governments, rulers and plastic kings lick up every kufr excreted by their western kuffaar masters.

They have succeeded in abolishing the Shariah because the vast majority of the Ummah itself is kuffaar, hence Allah Ta'ala has imposed the kufr dictatorship on Muslims in all countries. Rasulullah (Sallallahu alayhi wasallam) said: *"Your a'maal (deeds) are your rulers."* Therefore, the corrupt, brutal, oppressive regimes saddled in Muslim countries are merely the reflection of the filth and rot of the respective Muslim populations of these countries.

You have seen the evil, heartlessness and villainy of the relatives of the divorcees. This is a malady not only in Pakistan. It is part of the satanic ideology which so-called Muslims have acquired from their kuffaar, atheist masters of the West – the Yahood and Nasaara. Their donations are motivated by pride and show. They are not concerned with the suffering of relatives and of other Muslims.

Some Munaafiqeen such as the UUCSA gang, here in South Africa, and numerous others in Pakistan and elsewhere feign concern for the suffering women. They therefore set up a loud clamour regarding suffering of Muslim divorcees whilst in the field they will do practically NIL to ameliorate the plight of the suffering ones. They only use some stupid, munaafiqah divorcees to promote their objective of abolishing the Shariah by transmogrifying it or by begging the government to override Allah's Laws with the laws of the devil which governments legislate.

Muslims are drowning in wealth. But at the same time they are also drowning in the filth of their fisq, fujoor and kufr. They are spiritually rotten to the core, and there appears no remedy for the cancer which has destroyed this Ummah. Despite all their wealth, they remain miserably blind to the plight of Muslims – not only divorcees, but to suffering Muslims in general.

Sister! There is no solution for this problem. Allah's Curse and Wrath have apprehended this Ummah which has committed suicide. The handful of Muslims who still have valid Imaan, do fulfil their obligations. They do assist within their means of affordability. But, the vast majority's priority is nothing but shaitaaniyat. Their disease of nifaaq and kufr only worsens by the day. The more they hear naseehat, the more indurate becomes their kufr. That is because Allah Ta'ala has destined them to be fuel for Jahannam.

Defective Intelligence

Hadhrat Ahmad Bin Harb (Rahmatullah alayh) said: "I did not see anything more defective than man's intelligence. He seeks refuge in shade from the sun, but does not seek refuge in Jannat from Jahannam."

That is, man recklessly plunges into sin oblivious of the Fire of Jahannam. But he is not oblivious of the heat of the sun, hence he seeks the shade.

SABR –PATIENCE

Hadhrat Ka'b Ahbaar (Rahmatullah alayh) said: "A man who patiently bears the indiscretion of his wife will receive the reward of the patience of Nabi Ayyub (Alayhis salaam). A woman who patiently bears the zulm (oppression) of her husband will receive as much reward as Hadhrat Aasiya (Rahmatullah alayha) receives."

MOTHER'S RANK

Hadhrat Muhammad Bin Munkadir (Rahmatullah alayh) would spend entire nights in Ibaadat. However, when he would press the feet of his mother until the morning, he regarded it superior and more meritorious than spending the entire night in Ibaadat.

Will not benefit

"Neither Knowledge nor wisdom nor advice will benefit a person who fails to acquire lesson from a Janaazah leaving his home."

(Haatim Asamm)

IKFAARUL MULHIDEEN

(Declaring the mulhid and the zindeeq MURTAD)

Question

I am writing this email to enquire from Mufti Saheb in light of concerns from some Ulama on fatwas of irtidaad being passed on other Ulama.

I wanted to know what is the Islamic procedure if one is accused of apostasy and the recourse the person according to Fiqh. Or what is the shuroot before a person can be declared a murtad.

Should the matter be referred to a Qadhi or Haakim for the issue to be heard by both parties?

If so, does Mufti saheb have a suggestion on who qualifies to be a Qadhi or Haakim on this issue? Should it be someone with an Ijaazat in Qadhaa? Or alternatively, can it be a panel of Muftis from the official Lajnat of Muftis to preside over such matter or any matters involving matters requiring an Islamic judgment concerning disputes or accusations of Irtitdaad.

Answer

In the introduction of the Kitaab, *Ikfaarul Mulhideen,* authored by Hadhrat Allaamah Anwar Shah Kashmiri (Rahmatullah alayh), Hadhrat Maulana Yusuf Binnuri (Rahmatullah alayh) states:

"In our age the Mulhideen and Zanaadaqah enjoy total freedom (of expression), hence they refute with greater audacity the Fataawa of Takfeer of the Ahl-e-Haqq. They describe these Fataawa and the terms kaafir, murtad, mulhid, zindeeq and jaahil as being abuse (vulgar words). They say that the Ulama know only swear words.

The reality is that just as Salaat, Zakaat, Saum and Hajj are of the fundamental Ahkaam and Ibaadaat of Islam, so too are kufr, nifaaq, ilhaad, irtidaad and fisq among the foundational ahkaam of Islam. In the Deen these acts have specific meanings. The Qur'aan Kareem and Nabi Kareem (Alayhis Salaato Was Salaam) have categorically affirmed these.

It is the obligation of the Ulama of the Ummah to show the Ummah the occasions that these terms (mulhid, kaafir, etc.) are used……..If the limits of Imaan and Kufr are not elucidated and specified then the difference between Imaan and Kufr will be eliminated and the Deen of Islam will become an orphaned baby, and Jannat and Jahannam will become fairy tales.

Therefore, the Ulama of this Ummah will apply the Fatwa of Kufr regardless of what happens, regardless of criticism. They will not care for anyone's criticism and insults. They will apply the Fatwa of kufr to anyone who deserves it…. 'They do not fear the insults of any insulter.' (Qur'aan)

Kaafir, Faasiq, Mulhid, Murtad, etc. are ahkaam and attributes of the Shariah and will be applicable to the beliefs of individuals and organizations. If these terms are correctly applied, it will be jahaalat or religiosity (bad-deeni) to describe them as terms of abuse.

When the Ulama-e-Haqq make Takfeer of any group (organization), they (the Ulama) do not make them kaafir. They of their own volition become kaafir by their voluntary adoption of kufr beliefs, statements and acts. Thus they make themselves kaafir. The Ulama merely expose their kufr. The touchstone (kasoti, criterion, the instrument of recognition) does not make gold false. It merely shows that it (the metal) is false (and not gold). Therefore it is shameful ignorance to say that the Ulama only render people kaafir."

Allah Ta'ala states in the Qur'aan Majeed:

"Verily, those who commit ilhaad in Our Aayaat, they cannot remain hidden from Us. Is that person who will be cast into the Fire better than the one who will come on the Day of Qiyaamah in safety? Do as you please. Verily, He (Allah) sees whatever you are doing."

Presenting the tafseer of the term *Yulhidoona* mentioned in this Aayat, Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said: *"They misappropriate the Kalaam of Allah (using it wrongfully).* Qaadhi Abu Yusuf (Rahmatullah alayh) said:

"So is it with the zanaadaqah who commit ilhaad whilst they professed Islam."

Miyar Sayyid states in *Sharh Mawaaqif:*

"Remember! That refrain, 'Do not proclaim the people of the Qiblah are kaafir', is the opinion of Shaikh Abul Hasan Ash'ari and Fuqaha. However, when we investigate the Aqaaid of deviant sects we find numerous such beliefs which are absolutely kufr, e.g. (1)Existence of gods besides Allah Ta'ala. (2) Hulool (incarnation) of Allah Ta'ala into a human being (3) Denial of the Nubuwwat of Muhammad (Sallallahu alayhi wasallam) (4) Abusing and denigrating Rasulullah (Sallallahu alayhi wasallam) (5) Proclaiming the prohibitions of the Shariah to be halaal (6) Abolishing the Faraaidh of the Shariah, etc.

Therefore we are not in agreement with this principle of Shaikh Ash'ari. On the contrary, if any Muslim sect (group/organization) adopts such beliefs, statements and practices which are kufr, then we shall most assuredly proclaim them kaafir even if they perform Salaat facing the Qiblah and regard themselves to be Muslims."

Hadhrat Shah Abdul Aziz (Rahmatullah alayh) states:

"The meaning of 'Ahl-e-Qiblah' does not refer to every person who faces the Qiblah when performing Salaat. This term refers to those people who do not refute the ***Essentials of the Deen (Dhururiyaat-e-Deen)****.*
The term Qiblah in this context is synonymous with 'Deen'. Thus it means the people who believe in the Deen. It does not refer to a person who only faces the Qiblah when performing Salaat.

There is no doubt in the fact that the Imaan of a person on Kitaabullah and the Ambiya is not valid if he denies these kinds of Aqaaid and Ahkaam (i.e. the Dhururiyaat-e-Deen)."

(End of excerpts from Ikfaarul Mulhideen)

The above is a very brief presentation of the meaning of *Ahl-e-Qiblah.* A whole volume could be compiled on this topic.

After this brief introduction, we now turn to your queries.

1) If the kufr of a person is confirmed, then undoubtedly he has become a kaafir. If this person disseminates his kufr idea, belief or practice, then it is obligatory on the Ulama to expose him in order to safeguard the Imaan of the masses.

2) If the kufr is stated in privacy, without the person disseminating his kufr view, then those in contact with him should explain his folly in privacy. They should endeavour to divest him of his kufr idea and urge him to repent and renew his Imaan.

3) The declaration of kufr, ilhaad, irtidaad, etc. is reliant on confirmation of the kufr of the person.

4) Firstly, in our scenario there is no Qaadhi with coercive power. In fact there is no Qaadhi appointed by the Jamaatul Muslimeen. The Muslim community in South Africa is severely splintered. Every organization is independent of the other. If a group of Muslims appoints someone as their qaadhi, this will never be binding on others who are independent and who reject that organization or that person being qaadhi.

A valid Qaadhi is in fact appointed by the Ameerul Mu'mineen. However, since the Institution of Khilaafat is non-existent, the question of such an appointment does not develop.

5) The Muslim community is currently in absolute disarray and hopelessly fragmented in a myriad of splinter groups. There is no hope of succeeding in

(Continued on page 12)

COVID KUFR

(Continued from page 6)

fold of Islam." And, this is not surprising because Rasulullah (Sallallahu alayhi wasallam) had predicted this type of kufr which cancels Imaan. Hadhrat Abdullah Bin Amr (Radhiyallahu anhu) narrated the following Hadith:

"An age will dawn when the people will gather in their Musaajid and perform Salaat whilst not a single one will be a Mu'min."

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

Q. Female police without hijaab are deployed in the Haram Shareef. During Salaat times, bazaars, malls, etc. remain open. Draconian restrictions are imposed on Hujjaaj. The denial of the Deen is apparent all over. Is it permissible to go for Hajj and Umrah in this scenario?

A. The satanism which has defiled the Haram and Arabia is no longer surprising. The kuffaar regime has abolished Islam, hence whatever fisq, fujoor and kufr transpiring there are all to be expected. It is not permissible to go for Hajj and Umrah in this haraam, kufr scenario. What is being portrayed as Hajj is a massive shaitaani deception. There is no Hajj. The kuffaar MBS and his regime have abolished not only Hajj, but almost the entire Shariah.

Q. When the masah on khuffs ends, what should be done?

A. When the masah period ends, remove the khuffain and wash the feet. It is not necessary to repeat the whole wudhu if your wudhu was not broken. After washing the feet, you may again put on the khuffaain for another 24 hour period, or for 72 hours if you are a musaafir.

Q. The Musjid where I attend has now become a vaccination centre. What should I do? Should I continue at the Musjid or find another Musjid?

A. Find another Musjid. Do not attend the weird temple which has been harnessed for promoting kufr.

Q. A Muslim woman living with a married non-Muslim man bears his illegitimate child. What is the status of the child? What is the status of the woman's Imaan?

A. If the woman accepts that she is living in adultery with the non-Muslim man, then while she remains a Muslim, her Imaan dangles by a thread. It is exposed to imminent effacement. While the illegitimate child will be regarded as Muslim, his/her Imaan will be valid only on puberty. The child will become a Muslim only at the age of puberty. At that age the child should be officially introduced to Islam. Meanwhile, despite the mother being like a prostitute, the child should be regarded as Muslim and named with a Muslim name.

IKFAARUL MULHIDEEN

(Continued from page 11)

appointing a Qaadhi for the community or for even a substantial segment of the community.

6) There is in fact no 'official' Lajnah of Muftis in South Africa. All Darul Iftas and Ulama groupings are today self-appointed.

7) However, there are many Muslims who follow specific Ulama or Ulama bodies. They do turn to such institutions for Shar'i directives. The Ulama are acting in this role although they are devoid of the power of enforcing their rulings on even their own followers.

8) In the current scenario, only such Ulama will be able to preside over issues, on whom their respective constituencies have confidence. There is no possibility whatsoever for the appointment of a national Qaadhi or a grand mufti. Such appointments will be mere paper appointments, futile and ineffective. May Allah Ta'ala keep you with aafiyat.

THE SHARIAH

"A thousand experiences of Kashf (inspiration) and a thousand acts of Karaamat (miracles) are nothing in comparison to the Divine Proximity achieved by making even Istinja in accord with the rights and within the limits of the Shariah."
(Hadhrat Maulana Masihullah)

The determinant is always the Shariah. Dreams, kashf, ilhaam and all forms of other good spiritual signs have no importance in relation to the Dalaa-il of the Shariah. If the acts or statements of a Buzrug – a genuine Wali – are in conflict with the Shariah, all of it will be set aside even if he flies in the air, walks on water, transforms stones into gold and even if it transpires that he is under the Arsh of Allah Azza Wa Jal. Allah's Shariah predominates.

THE NIQAAB OF IBLEES

The primary reason for Islam's prohibition of covering the face during Salaat is that this is the practice of the Fire-Worshippers who mask their faces when carrying out religious ceremonies and acts of ritual worship. Face veils such as the devil's mask of today were used to avoid 'contaminating the holy fire with breath or saliva.'

Today Muslims all over the world are following in the footsteps of Shaitaan by emulating the mushrik Fire-Worshippers. The Sahaabah would harshly rip off from anyone's face covered with the niqaab of the devil.

NO DEVIL'S PROTOCOLS

A Pakistani brother resident in Saudi Arabia, writes: "I safely reached Karachi, my home, 5 days ago. My mother is not well so I came to do khidmat of her.

I would like to tell you that in Karachi no one is doing social distancing and no masks. Masks – maybe one in a hundred. People are praying shoulder to shoulder, Alhamdulillah. Not like Saudi where masks and social distancing are a must.

Here people have great faith in Allah. Someone told me Allah will not give me Corona because of praying in the Musjid. I am also praying in the Musjid, shoulder to shoulder." *(End of letter)*

The vast majority of people apprehended by covid-corona are in fact those who have taken the devil's potion – vaccine. A disease will befall one only if Allah Ta'ala so wills. It is haraam to adopt kufr protocols and to portray these as permissible precautions. This is a monumental LIE.

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"The one who visits the sick is in Jannat's Garden of Dates as long as he has not returned." (Hadith)

THE FALLACY OF "ABRAHAMIC" RELIGIONS

The Qur'aan Majeed says about Nabi Ibraaheem (Alayhis salaam):

"…….The Deen of your father, Ibraaheem. He (Allah) has named you Muslimeen from before….."
(Al-Hajj, Aayat 78)

"Ibraaheem was not a Yahudi nor a Nasraani. But, he was an Uprighteous Muslim. He was not among the mush-rikeen.

Verily, those who are best to be associated with Ibraaheem, are those who follow him and this Nabi (Muhammad) and those who have Imaan. And Allah is the Friend of the Mu'mineen."
(Aal Imraan, 67, 68)

A so-called "One World Religion Headquarters" dubbed "The Abrahamic Family House" is being planned by sinister Satanists. Among them are also two leading *Murtadds*, namely the miscreant Menk from Zimbabwe and some wayward scholar for dollars called, Sheikh Ahmen (d) al-Tayeb. A report on this satanic religion states:

"A One World Religion Headquarters is set to open in 2022. The headquarters will be called The Abrahamic Family House and is being built on an island in the middle eastern city of Abu Dhabi.

The headquarters is being done in collaboration with Pope Francis and Sunni Muslim leader, Sheikh Ahmen al-Tayeb, after they both signed a global peace covenant called the *Document of Human Fraternity for World Peace."*

This interfaith plot is unadulterated kufr. Only *murtaddeen* who profess to be 'Muslims' will have the shaitaani temerity of being associated with this kufr movement which is fallaciously dubbed 'Abrahamic'. A great deception perpetrated by the Satanists and who are being followed by the liberals and modernists so-called 'Muslims' is the idea of Judaism and Christianity being part of the *Millat* (Deen/ Religion) of Nabi Ibraaheem (Alayhis salaam).

A kufr misconception is that the designation, *'Abrahamic'* religions refer to Judaism, Christianity and Islam. While the Qur'aan Majeed absolutely refutes this kufr idea, it confirms that Islam is the Millat (Deen) of Ibraaheem (Alayhis salaam). *Yahudiyat* (Judaism) and *Nasraaniyat* (Christianity) are *baatil* religions of kufr and shirk. There is no scope for these *baatil* religions of kufr and shirk to be attributed to Nabi Ibraaheem (Alayhis salaam) who was an idol-breaker, and who did not tolerate the slightest vestige of kufr and shirk.

Nabi Ibraaheem (Alayhis salaam) appeared ages prior to the revelation of the Tauraah and Injeel as is confirmed by the Qur'aan Majeed. While Nabi Musaa (Alayhis salaam) was the Nabi to whom Yahudiyat is attributed, albeit never the present religion of the Jews, and Nabi Isaa (Alayhis salaam) is the Nabi to whom Nasraaniyat is attributed although never the existing religion of Christianity, any attribution of these religions to Nabi Ibraaheem (Alayhis salaam) is blatantly false. The Qur'aan only ascribes Islam to Nabi Ibraaheem (Alayhis salaam).

Those who profess to be Muslims but associate themselves with the 'one world religion' or with the interfaith movement lose their Imaan. They become murtaddeen.

EULOGIES

Question: According to The Majlis, praising a buzrug after his death (eulogy) is not permissible. Will this also apply to writing a biography of the buzrug?

Answer

Yes, it will apply to 'buzrugs' of our current era. However, in general, writing a biography and organizing a function to eulogize a person are not the same. There is considerable difference between the two. The former does not require an assembly of people to listen to a mureed excessively (and even falsely) heaping praise and accolades on his sheikh.

In a biography, the naseehat of the Shaikh is narrated at length. Whereas the emphasis of the function is to advertise the holiness and greatness (whether real or imaginary) of the sheikh, the biography concentrates on valid *Naseehat* whilst the history of the Shaikh is secondary or should be secondary.

Furthermore, eulogizing has been criticized in the Hadith. In addition, the eulogizing ceremonies which are nowadays conducted relate to such 'shaikhs' who truly are undeserving of the accolades which their dumb mureeds shower on them. These ceremonies are a waste of time, a waste of brains and border on untruths and imagined miracles attributed to the poor shaikh. These name-

(Continued on page 11)

USURPING INHERITANCE

Q. A deceased woman is survived by her husband one son and three daughters. The husband claims that all her assets belong to him. He had given the house to his wife. The heirs are aware of this. But now the husband says that she would have become the owner of the house only after his death. Since she has died before him, he is the owner of the house. What is the Shariah's ruling?

A. The husband's claim is baseless and haraam. All the assets of the deceased wife constitute Miraath (Inheritance) and belong to all the heirs in terms of their respective Shar'i shares. If the deceased wife has no surviving parent, then her estate should be divided into 20 (twenty shares).

The husband receives 5 shares. Each daughter 3 shares, and the son 6. The husband's share is one quarter. The claim of the husband regarding the house is baseless. The house belongs to the deceased wife even if the husband had attached the condition of it belonging to her after his death. A condition attached to a gift, automatically falls away and the person becomes the owner on taking

(Continued on page 11)

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH

Q. A husband made an ambiguous statement (Talaaq Kinaayah) to his wife. While the statement could have meant Talaaq, the husband is in doubt regarding his intention. He is not sure if he had intended Talaaq or not? What is the ruling?

A. If the husband doubts his intention, then Talaaq does not take place. In the matter of Talaaq Kinaayah, the issue of 'ghaalib gumaan' (dominance of thought) does not operate. Talaaq does not come into effect.

Q. Is it permissible to keep horns and skins of eland, kudu, etc.?

A. Horns and skins of eland, kudu, etc. may be kept, but not their heads. Some people keep on display stuffed heads of wild animals. This is haraam.

Q. What is the status of the Imaan of a person who does not believe that the sun will literally rise in the west?

A. The idea that the sun will not literally rise in the west is kufr. He loses his Imaan.

Q. A woman became pregnant by committing zina. However, the man married her before birth of the child. Will the child be legitimate and will he/she inherit in the father's estate?

A. If the child is born six months after the date of the Nikah, he/she will be regarded legitimate and inherit. If the child is born less than six months from the date of the Nikah, he/she will not inherit in the estate of the father.

Q. If one is a health worker, e.g. doctor or nurse, and compelled to vaccinate people, will it be permissible?

A. It will not be permissible. The health worker should resign. It is not permissible to indulge in haraam for the sake of a job.

Q. What are the rights of my mother-in-law? What duty do I have towards her.

A. A woman should respect her in-laws just as she has to respect all other Muslims. However, it is not compulsory on her to serve her mother-in-law although she will be rewarded if she does. The mother-in-law has no right of imposing work on her.

Q. I have downloaded and open many accounts of social media apps on my current cellphone as well as other cellphones and I also had sim cards which I used on the phones. I have sold some of the cellphones and others have been stolen. I am not sure if I had deleted all the apps and stuff on these phones. I fear that I could've made comments on the many media platforms like Youtube and Instagram that are against the Shariah. Please advise what I should do.

A. Make taubah for your un-Islamic and sinful statements. Also make Taubah for the haraam social media accounts. Understand well that Youtube and the like are haraam media which diverts the mind from Allah Ta'ala and satanically and silently prepares the pathway to Jahannam. Abandon the internet addiction and focus on the Aakhirat. Engage in meditating on Maut, the Qabar and Aakhirat. Today there is no greater evil than these haraam social media devices.

Q. Does a woman have to observe Purdah for her father-in-law?

A. It depends what is understood by Purdah. A daughter-in-law may appear in the presence of her father-in-law without niqaab and without burqah. However, she should be modestly dressed and not be alone with him. He is not an appropriate mahram for her on a journey. If she had not married his son, then he (the father-in-law) could have married her. This is sufficient to understand that the lust of the nafs is ever present, hence, she must be wary of her father-in-law. At most he may make musaafahah with her. However, if even handshaking creates desire in him, then shaking hands with her will be haraam. Too many cases of misdemeanour happen between women and their fathers-in-law. She should not provide any occasion which could entice her father-in-law.

REPAYING LOANS

Q. In 1998 I had given someone a loan of R33,000. He had given me a series of post-dated cheques, all of which have not been honoured. I am attempting to get repayment now from him. How much must he pay me? Take into consideration that R33,000 today is 'worthless' in relation to the R33,000 which I had given in 1998.

A. In 1998 with R33,000 one could have purchase 17.57 Kruger gold coins. That was the worth of the papers/promissory notes you had given. Today, he must repay 17.57 Kruger gold coins. The value today is R485,302. This is the way to pay back loans acquired years ago.

Q. A father beat his 20 year old son. The son then hit his father with a glass jar causing him to bleed profusely. The mother called the ambulance and the police who arrested the son. He is now out on bail. The psychiatrist says that he has psychological problems. What should be said to the son? What does the Shariah say?

A. The shaitaani son should be warned that there is now the grave danger of him dying without Imaan. He must repent, fall at the feet of his father and cry profusely. He must implore his father to whip him and accept whatever punishment is meted out to him. What the psychiatrist says is Ibleesi nonsense. These psychiatrists are all agents of Iblees.

Q. Our local musjid in Dundee KZN, is hosting a laylatul aashura programme for after esha salaah. As per the notice, there shall be a Yaaseen khatham and a bayaan by a local mufti. Please advise if this type of programme is in accordance with shariah ?

A. This programme is bid'ah. It is not permissible to participate in it. From whence did they dig out this bid'ah. The only command pertaining to Aashura is to fast two days. There is no such thing as 'laylatul aashura'.

Q. Is the diminishing musharakah (leasing and purchasing) Shariah compliant? According to Mufti Taqi it is a valid, permissible contract.

A. It is baatil – baseless and not permissible. We have explained the invalidity of this model in detail in an article. The very name 'diminishing mushaaraka' is stupid. There is no such concept in the Shariah.

Q. What / Who is Dajjaal. According to some scholars Dajjaal is an abstract concept. It is an evil world order such as the 'new world order' which the West is plotting. Is this correct?

A. This idea is kufr. Dajjaal is alive. He is a human being. He was alive even before the appearance of Rasulullah (Sallallahu alayhi wasallam). He is held a prisoner on an unknown island. He will appear in the era very close to Qiyaamah during the Khilaafate of Hadhrat Mahdi (Alayhis salaam). Nabi Isaa (Alayhis salaam) will also appear from the Heavens at this time. What some scholars say is bunkum stemming from Imaani deficiency.

Q. Is it permissible to go to the gym for physical training?

A. It is not permissible to go to a gym where haraam activities take place. Music, nudity, women, etc. are usual haraam practices at gyms.

Q. A Hadith mentions that a man's shoe, whip and wild animals will speak. Is this Hadith authentic?

A. The Hadith pertaining to wild animals, the shoe and the whip speaking is authentic. Whatever figurative meanings have been ascribed to this Hadith are baseless. It is pure speculation and personal opinion. We are not aware of the actual meaning of the Hadith. It is best to accept it in the literal sense. Very close to Qiyaamah, the reality stated in the Hadith will materialize. And, Allah knows best.

Q. Some Muftis say that foreign currency may be sold on credit since it is not in the category of gold or silver. The Muf-

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ti says that according to the view of Imaam Abu Hanifah (Rahmatullah alayh) and Imaam Abu Yusuf (Rahmatullah alayh), when the 'thamaniyat' (currency aspect) is cancelled, then the rules of Sarf (trading in gold and silver) will not apply, hence selling foreign currency which is not representative of gold and silver may be sold on credit. Is this right?

A. No, it is wrong. Foreign currency may not be sold on credit. The rules of *Sarf* will apply. The view of Imaam Muhammad (Rahmatullah alayh) applies to foreign currency sales, not the view of Shaikhain (Rahmatullah alayhima). Furthermore, the view of Shaikhain is based on the cancellation of *thamaniyat by the trading partners (buyer and seller).*

However, the *thamaniyat* of dollars, rands, pounds, etc. is not cancelled when trading with these currencies. The trading partners who trade with foreign currency do not cancel the currency factor. It will remain currency (*thaman*) whereas in the case of '*fuloos'* during Imaam Abu Hanifa's era it was possible for the buyer and seller to cancel the *thamaniyyat* of their copper coins. This cannot be done by the trade partners with today's currencies. Only governments can abolish the *thamaniyyat*.

Q. A man asked his daughters to waive their rights of inheritance in favour of their mother. They agreed and signed the document given to them. Is this valid? Are their rights of inheritance cancelled by this agreement? The man says that a Mufti of the Jamiat gave such advice.

A. The agreement is baatil, baseless and haraam. It is not valid. The daughters retain their rights and they have to be paid their full shares of inheritance when their father dies. The mufti who had proffered this haraam advise is a true donkey. It is inconceivable that a man of Knowledge could ever have given such blatantly haraam advice.

Q. One and a half years ago a company that hired us sent us computer equipment for training and for a job. One computer and two large monitors. We have tried over 5 times to reach them and see how we can return this equipment with no response. They have directed us to different departments who said just email and wait for a response but no response came. They sit there packed same way they came. Would it be permissible to use them or what would be permissible in this case?

A. Write a final letter to the company informing them that if they do not collect their equipment, you will dispose of it. If they do not respond, then sell the equipment and give the money to the poor. You may also purchase it for a fair value.

Q. I am 17 and there is a suitor that has asked for my hand. I've accepted. However my parents say that i am too young and they won't allow me to marry him on condition he studies and gets a degree. He is from a wealthy family and he owns several businesses, so there is no financial stress, Alhamdullillah. Kindly advise me as to what to do in a situation like these.

A. If the only reason for your parents' refusal is the haraam issue of donkey secular degrees, then they are in grievous error. You are not too young for marriage. If the man's character is uprighteous, then your parents have no valid Islamic reason for refusing. Donkey degrees is a shaitaani deception. Speak to some senior relatives to convince your parents of their error.

Q. Ibn Baaz the late grand mufti of KSA (Rahimahullah) was asked: "Do we say Bismillah when pouring boiling water in the sink or floor?" He replied: "Yes it's very necessary to say Bismillah when about to pour a hot water in the sink because there are always Jinns in these areas too". And Shaikh added: I' happened to be present at a home where ruqya was taking place, and the Shaikh asked the Jinn: "Why are you disturbing this innocent man?" The jinn replied: "He poured a hot water on my little children and killed one."

The Shaikh replied: "But you know he didn't see, because we can't visibly see you." The jinn said: "Why didn't he mention Allah's name Bismillah? The child would have been aware and would have moved."

This clearly means, whenever we mention the name of Allah it serves like a signal, it make them aware and they will move away. Make sure you always say Bismillah" entering your room, putting on your clothes, wearing your shoes, pouring boiled water in sinks or gutters, or even on the floor."

(End of Ibn Baaz's narrative) Please advice if this is correct.

A. It is correct to recite 'Bismillaah' when commencing any activity, even when pouring water or boiling water into the sink or onto the floor. While it is possible for jinn to have been present where the Shaikh was doing Ruqyah to exorcise the jinn, it does not follow that there are jinn at all times in the sink. Nevertheless, it is necessary to recite Bismillaah whenever commencing any lawful act.

Q. Is it right or permissible for the Muath-thin or the trustee to pressurize musallis to leave the Musjid after the Fardh Salaat? Also can they prevent a late-comer from entering the Musjid?

A. No one has the right to pressurize musallis to leave the Musjid after the Fardh. It is absolutely haraam to do so. It is also haraam for the muath-thin or for the imam, or trustee or for anyone else to prevent a late-comer from entering the Musjid. Such acts are close to kufr. Those who perpetrate such vile haraam misdeeds are in all probability Munaafiqeen peddling the wares of Bill Gates and the atheists.

Q. Can any form of Islamic punishment, e.g. whipping, be meted out in a non-Muslim country if the guilty person requests?

A. Any form of punishment prescribed by the Shariah can be carried out only in an Islamic State, and that too, if the Qaadhi has convicted and sentenced the criminal. Punishments can never be meted out in a non-Muslim state.

Q. If my brothers will not be heirs in my estate after I die, is it permissible to bequeath for them anything from my estate?

A. A *wasiyyat (bequest)* of up to a third of the estate's value is

MURTADDS

Q. Some Muslim men and females went to a Hindu temple to visit a Hindu priest. The priest was seated on his stage apparently engaging in some prayer/ritual while the Muslims were standing in attendance with their hands folded in front of them. What does the Shariah say in this regard? What is the status of these Muslims?

A. The Muslims described in the question have become MURTADDS. They have lost their Imaan. If they wish to be Muslims and return to the fold of Islam, they should repent, renew the Kalimah and also their marriages.

In this era in close proximity to Qiyaamah, Muslims are increasingly bartering away their Imaan, becoming murtad, for the miserable carrion of worldly and nafsaani gains and objectives. We are in that era about which Rasulullah (Sallallahu alayhi wasallam) said that a person will be a Mu'min in the morning and by the evening he will become a kaafir. Some will be Mu'min at night while becoming kaafir in the morning. Their state will hover and vacillate wildly between the extremes of Imaan and Kufr.

Regarding this era, Hadhrat Abdullah Bin Amr (Radhiyallahu anhu) narrating a Hadith, said:

"A time will dawn when the people will gather in their Musaajid and perform Salaat whilst not a single one will be a Mu'min."

May Allah Ta'ala keep our Imaan intact until the very last breath of life.

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permissible for non-heirs. When brothers are not heirs, a *wasiyyat* will be valid for them.

Q. Hajj is Fardh on me. But without vaccination, etc. Hajj can not be performed. What should I now do?

A. Due to the satanism prevailing in Arabia, it is currently not permissible to go for Hajj. One should make *wasiyyat* for Hajj to be performed on one's behalf in the event of the situation not changing. Saudi Arabia is now effectively Darul Kufr. In fact it is worse than many or most kuffaar countries. The Devils and the Murtad Ibn Iblees (MBS) have abolished the Shariah and have introduced kufr, fisq and fujoor as the pillars of the government. There is no proper Hajj capable of being performed. But, the primary factor which disallows one to go to that Darul Kufr is the haraam vaccination.

Q. I live near to a volcano. Is a volcano always a punishment for sins?

A. When the volcano erupts, harms and kills, then most certainly it is a Punishment for the sins of the people.

Q. We are 10 brothers and friends and we want to complete one Khatam for our deceased parents. We each read 3 parahs and in that way the Quraan is completed each month. Is this an acceptable way?

A. No, it is not an acceptable way. It is bid'ah and smacks of riya (show). There is no basis in the Sunnah for such collective arrangement. Ibaadat is a private affair which should be concealed. Every one of the 10 chaps should recite whatever amount he wishes and whenever he desires. There should be no 'khatam' arrangement.

Q. The final time on the perpetual salaah timetable for zohr salaah is 16:04 and ghI started my salaah at exactly 16:02. I stood up for the 3rd rakaat at 16:04, and I completed my salaah at about 16:05. I know that such a delay of salaah is wrong. However, I wish to know whether my zohr salaah is considered as 'adaa' or 'qadha'?

A. Consider your Salaat to be *Adaa.* The timetables are not absolute in correctness. Furthermore, it matters not whether your Salaat is Adaa or Qadhaa. The Salaat is discharged and you are sinful if you had delayed it without valid reason.

Q. I have read that there are two views in the Hanafi Madhab with regard to starting the salaah shortly before the time ends. The one is that you have to finish most of the salaah in the time of the salaah and the other is that you have to just make takbeer-e-tahreemah in the time of salaah (for the salaah to be considered as 'adaa').Which view is the preferred view that I should consider?

A. Your question is futile. Regardless of which view you believe is preferred, practically it is of no significance. Of importance is to ensure that Salaat is not delayed unnecessarily or without valid reason. If Salaat is commenced in a dubious time, it should be completed. Only if any portion of Fajr Salaat is performed whilst the sun is rising, will the Salaat not be valid.

Q. What is the meaning of taufeeq?

A. Taufeeq means inspiration which Allah Ta'ala infuses into the heart of the Mu'min. As a result of such *taufeeq (divine aid)* a person becomes more enthusiastic regarding his Deeni life. Then he inclines more to obedience to Allah Ta'ala. It is an inner ability which drives one along the Path of Rectitude.

Q. Is Zakaat payable on old coins which are no longer in use?

A. If the old coins are of silver, then Zakaat has to be paid on the silver value. If the coins are of other metal, no Zakaat is payable. There is no Zakaat on the notes which are no longer regarded as currency.

Q. Should qadha of Sadqah Fitr for past years be paid?

A. Yes, qadha of Sadqah Fitr must be paid for all the years one has not paid.

Q. I did not make my Waajib Qur'baani. Is it permissible to give the amount to the poor?

A. The money for a Qadha Qur'baani animal may be given to the poor at any time during the year. Also, make Taubah for having committed the sin.

Q. Is it necessary for a woman to cover her palms in front of ghair mahrams? Are her hands part of her satr?

A. A woman's hands from the wrist to the fingers are not part of her aurah. This portion of her hands may be exposed.

Q. A man inherited wealth from his mother. The father took the money for himself. Is this permissible?

A. It is haraam for the father to take the inheritance of his son.

Q. A molvi argued that if a person dies as a result of vaccination, it will be his taqdeer. Maut is only at its appointed time. Therefore, there is no reason to oppose vaccination. Is his reasoning valid?

A. The moron is too stupid to distinguish even between night and day. If a person commits suicide, it is also his *taqdeer*, but suicide remains haraam, and so does the vaccination remain haraam. While the Molvi acknowledges that Maut is only at its appointed time, he should also understand that there is no need for vaccines; *Maut is at its appointed time*.

Q. Is it permissible to bake/cook for Diwali? I earn an income by baking/cooking?

A. Diwali is a festival of shirk and kufr. Assisting in such a haraam festival is not permissible. Baking /cooking anything for this festival is therefore not permissible. The Qur'aan Majeed prohibits aiding and abetting with sin and transgression in any way whatsoever.

Q. A month after marrying, the woman became sick. The doctor diagnosing her said that she was two months pregnant. The husband was shocked and he promptly issued three Talaaqs. What are the consequences? What is the Iddat period of this woman? Clearly she had committed zina before marrying. What will be the status of the child?

A. The doctor's claim is not valid in the Shariah. His claim does not create any new circumstances. The Iddat of the woman will be until delivery of the baby. If the baby is born six months from the date of the Nikah, then it will be regarded to be legitimate regardless of what the doctor says. If the baby is born less than six months from the date of nikah, it will be illegitimate.

Q. Must the safar distance of 78 km be in a straight line from one's town to the destina-

THE FATHER AND HIS SON'S WEALTH

Q. A father takes the wealth of his son on the basis of the Hadith: "You and your wealth belong to your father." Is it permissible for a man to use, take or confiscate the wealth of his son on the basis of this Hadith?

A. The meaning of the Hadith is that the son should not act miserly towards his father. If his father is in need, he should support him without believing that he is rendering his father a favour. If the son refuses to support his needy father, then the father may take from his son's wealth sufficient for his needs even without the son's permission, but not more than the amount which suffices for his basic needs. Also, it is not expected of a son to act so callously as to abstain from using his wealth for not only the basic, but also for the comfort and pleasure of his father.

Rasulullah (Sallallahu alayhi wasallam) said: *"Your father is the centre Gate of Jannat (for the son)."* However, despite the virtues of keeping the father happy and comfortable, and despite the huge superiority of the father over his son, the Hadith is not a licence for the father to take the son's wealth. It is haraam for the father to take his son's wealth on the basis of this Hadith. The father is entitled to only maintenance.

Rasulullah (Sallallahu alayhi wasallam) had mentioned this Hadith to a son who despite having wealth was refusing to support his father.

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tion?

A. The 78 km need not be a straight line. The road may be twisting, over mountains, etc.

Q. When setting out on a journey, at what distance may one perform Qasar Salaat? Must the 78 km be covered?

A. In fact, the moment the musaafir leaves his city/town precincts he may commence Safar Salaat even if he is a few meters out of his town. He does not have to wait until he has traversed the 78 km.

Q. On returning, can the musaafir perform Qasar if he has reached a distance of less than 78 km from his home town?

A. The same applies on the return journey. Qasr Salaat has to be performed if one selects to perform outside the town limits.

Q. There are suggestions to reform the current Deobandi curriculum. Does the syllabus of Deoband need to be reformed?

A. The original educational system and curriculum of Darul Uloom Deoband are not at all in need of reform. It is a perfect system introduced by Auliya and it is diffused with *Nooraaniyat*. Some time ago we had published a booklet on this topic. The booklet, *Dars-e-Nizaami and the Call of the Morons,* is available on our website. Hard copies are also available.

Q. Is hypnotherapy permissible to treat trauma?

A. Hypnotherapy is not permissible. Shaitaan finds an avenue via this system for intrusion into the mind of the subject.

Q. Recently a lady died in Durban. Her son had her buried at a place 54 kilometres from Durban. Was this permissible?

A. It was wrong and not permissible to transport the mayyit 54 kilometres when burial sites are available in Durban where the lady had passed away.

Q. If I build a Musjid/Musalla with my own funds, do I have to consult the people of the neighbourhood regarding appointment of the Imaam and trustee/s?

A. The position of Imaamate of the Musjid/Jamaat khaanah one constructs may be effected unilaterally without consultation with the masses. As long as the person understands that the Imaam should be pious and following the Sunnah, he will be within the ambit of his right as the donor to appoint the Imaam and be the sole trustee of the premises.

Q. During the night it is permissible to recite audibly (jahr) in Nafl Salaat. When does the time for jahr begin?

A. Jahr becomes permissible after sunset.

Q. Should two raka'ts Nafl be performed after ghusl as is with wudhu?

A. Just as there are two raka'ts after Wudhu, so too should two raka'ts be performed after Ghusl.

Q. Is it proper to perform Nafl Salaat after the Fardh of Zuhr, that is, before the two Sunnat raka'ts?

A. After the Zuhr Fardh it is not permissible to perform Nafl before the two Sunnatul Muakkadah. Nafl may be performed thereafter.

Q. Is frog halaal?

A. Frog is haraam.

Q. Is it permissible to establish lineage by means of DNA.

A. No, the DNA test is not permissible merely to ascertain lineage. Its results are not valid in terms of the Shariah.

Q. Is Takaful insurance compliant with the Shariah?

A. Takaful is haraam. It is the same as conventional kuffaar insurance. The name is deceptive.

Q. If a customer fully pays for goods today and he says he will collect at a later date. However, when he comes sometimes after 3 or more months, the price has gone up of that item. Can the seller ask him for the price difference in increase of price? What should be done? Should the deal be cancelled?

Also, if at the time of the sale (for which the buyer has paid in full) the businessman tells him with clarity that if there is a price difference at the time of collection then he has to either pay the higher price or the businessman has the right to cancel the sale. Is this condition valid?

A. Neither is it permissible to increase the 'price' nor is it permissible to cancel the sale. The condition stipulated by the businessman as mentioned by you is baatil even if the customer agrees to it. If this condition is stipulated during the process of the transaction, the *bay'* (sale) will be *faasid*. If the condition is stipulated after the completion of the bay', it (the condition) is *baatil.* It is futile, stupid and not valid. He has no right of cancelling the sale regardless of price increase or any other reason since he has been paid for the item which now belongs to the customer. The only thing he can do is to arrange with the customer to store his goods in lieu of a fixed fee.

Q. My husband and in-laws are cruel and unjust to me. Besides them not fulfilling the rights the Shariah has granted me, they make me slave for them. My husband mentally and sometimes physically abuses me. I am bearing all the injustice with Sabr. Some acquaintances say that it is stupidity to stay in this type of situation. They urge me to leave my husband and apply for annulment of the marriage. What is your advice. If I choose to bear the injustice is there any special reward for me by Allah Ta'ala?

A. You have asked a very intelligent question. Few women are really concerned with the thawaab (reward) for adopting Sabr. Know that for Sabr – for bearing the injustice and *zulm* of the husband – the *Thawaab* is so wonderful and so abundant that you may receive the status of a *Shaheed* (Martyr). While it is permissible to apply for annulment, there is nothing better than Sabr. The Qur'aan Majeed says: *"Verily, Allah is with the Saabireen."*

Life on earth is short and full of trials. This world is the abode of test and trial. If you are able to bear the injustice with Sabr keeping the focus on Allah Ta'ala, then this will be the best option for both your dunya and the Aakhirah.

Q. There's a student who is studying full time at a Darul Uloom. He has Whatsapp, a social media platform. On his WhatsApp status you can add 'your status' and add things like videos or pictures etc. He has a musical video thereon. Should such a student remain at a Darul Uloom?

A. The student to whom you have referred, follows in the footsteps of shaitaan. It is haraam to impart higher Islamic

(Continued on page 12)

GIFTS FOR CHILDREN

Q. Please explain the issue of making gifts to one's children during one's lifetime. Is it necessary to give them all equal gifts? If a man wishes to distribute his estate to his heirs during his lifetime, must there be equality of gifts for males and females or may the rules of inheritance be adopted?

A. Regarding gifts for children during one's lifetime, the rulings are as follows:

1) There should be equality of gifts for all children.

2) If there is a valid reason, a child may be preferred over the others, e.g. the one child requires clothing while the others do not.

3) If a child is insolent to his parents or has become a drug addict, he may be excluded from gifts.

4) If a particular child is much more in the service of his parents while the others are on their own, this child may be preferred over the others.

5) Regarding hastening *miraath (inheritance)* distribution, this is not valid. The idea of hastening inheritance distribution during one's lifetime may not be used as a ruse for discriminating between sons and daughters. Allah Ta'ala has decreed Miraath for the period which follows death. It may therefore not be brought forward.

TEN PRAISEWORTHY ISLAMIC TRAITS

Allah Ta'ala often bestows upon a non-Muslim, by virtue of him or her having adopted certain praiseworthy Islamic qualities, the greatest gift – Hidaayat (guidance) into Islam. Hence, it is quite often ascertainable that a convert to Islam had already possessed certain praiseworthy Islamic traits even during his or her days of Jahiliyyah (ignorance) prior to the conversion.

In this respect, the greatest of converts to Islam, the Sahabah (radhiyallahu anhum), had already possessed numerous praiseworthy Islamic traits, even prior to their conversion.

In a narration recorded by Ibn Katheer in his al-Bidayah, al-Bayhaqi in his az-Zuhd and al-Muttaqi in his Kanz, the Sahabah, Alqamah ibn Al -Haarith (radhiyallahu anhu), after having accepted the essential beliefs and practices of Islam, mentions the following five traits that his people had already possessed prior to their entry into Islam:

"(There are) five traits we adopted in (our days of) Jahiliyyah, which we are (still) upon till now, unless you prohibit us, O Rasulullah (sallallahu alayhi wasallam)…..:

1) Gratefulness during times of ease (i.e. displaying appreciation to Allah and to all those concerned).

2) Patience during calamities (i.e. being completely calm and contented in any difficult situation).

3) Displaying honesty (and integrity) in the arenas of interactions (and confrontations with people).

4) Being satisfied with the bitterness of fate.

5) Avoiding rejoicing over calamities that befall one's enemies."

On hearing of these qualities Rasulullah (sallallahu alayhi wasallam) proclaimed: "*People of understanding! People of cultured manners! It is almost as if they are (similar to) Prophets in terms of traits – how noble they (i.e. these traits) are!"*

He (sallallahu alayhi wasallam) then said:

"I advise you with five (more) qualities by which Allah will perfect for you, (your) good qualities."

1) Do not gather what you will not eat (i.e. do not hoard).

2) Do not build that in which you will not live.

3) Do not compete for that which you will (have to) leave behind tomorrow (i.e. do not compete for the objects and aspirations of this short-lived term of life).

4) Fear that Allah in front of Whom you shall be gathered and to Whom you shall have to go.

5) Desire earnestly for that which you are heading towards, and in which you will dwell forever (i.e. the Aakhirah)."

Honey fraud rife in SA — experts

Where does the honey in the squeeze bottle you buy from your local supermarket come from, what has it been blended with, and is it honey at all?

There's a very good chance that what is in the bottle is not 100% honey: not the liquid gold containing pollen with the health benefits.

That is what emerged at a virtual workshop on honey fraud hosted by the SA Bee Industry Organisation (Sabio) on Thursday and attended by beekeepers, retailers and regulators.

Local beekeepers are only able to meet half the demand for honey in this country and the rest is imported, mainly from China.

Prof Norberto Garcia from Argentina, president of the Apimondia Scientific Commission of Beekeeping Economy, revealed that SA's honey imports trebled from 2,000 tons in 2011 to 6,000 tons last year, 60% of which (4,700 tons) came from China. The rest came from Zambia (706 tons), Poland (305) and Romania (257).

The reason for that becomes clear when you consider the price, Garcia said.

Chinese honey is the cheapest, at about $1,141 (about R15,900) a ton, versus double that for Zambian honey ($2,375, or about R33,100) and close to $3,000 (about R41,800) for Polish and Romanian honey. Here's the thing. "There are not enough bee colonies in China to explain the huge amount of honey they are exporting," Garcia said.

"Honey is a product of the interaction between the plant and the animal kingdom. No additions can be made at all. If you blend pure honey with fake honey, it is not honey.

"Local beekeepers can't compete with the price of Chinese honey," Garcia said. "Your [SA's] situation is particularly worrying."

Other forms of honey fraud include:

- Labelling honey as from a particular floral source, for example orange blossom, aloe or litchi, when it has been blended with other honey or doesn't come from that source at all;
- Adulterating it with fructose, rice or beet syrup; and
- "Honey laundering", or importing cheap Chinese honey in bulk and passing it off as high quality local honey.

Honey is the third most adulterated food in the world after milk and olive oil, said Shannon Riva of the Stellenbosch based Food and Allergy Consulting and Testing Services (Facts).

Garcia said with honey adulterators constantly coming up with new methods, it boils down to "a competition between the development of new tests and the development of new syrups".

"Old testing methods will not detect the latest adulteration methods," he said.

"Testing is complex and expensive, with the main labs in Europe, particularly Germany. They have the most advanced testing methods for honey adulteration."

With SA's 20-year-old honey legislation and standards in urgent need of updating, adulterated honey could falsely be considered compliant, it emerged.

Matlou Selati, of the Consumer Goods Council of SA, said it was "saddening" that honey fraud was happening.

"We will look at this and recommend to the regulators and the legislators that we crack down," she said.

"Laboratories are very expensive to set up, but we could accredit private labs and work together."

Weekend Post
22 May 2021

RESPONSE FOR SLANDER

When slandered, how should the Mu'min react?

Once while Hadhrat Hasan Basri (Rahmatullah alayh) was delivering a bayaan, a man interjecting, said: "You are a liar!". Hadhrat Hasan spontaneously said, without the slightest display of annoyance: *"You are the only one who has understood really who I am."* That is: while all others shower accolades of 'Hadhrat', 'Buzrug', Shaikh, etc., you have realized my worth – that indeed I am a scoundrel.

Pride in most people induce them to demean their intelligence and tarnish their Imaan by investigation and seeking clarification to clear their name when they are slandered. When slandered, reflect on your nafs and call to mind your many sins and the skeletons in your cupboard. Then you will understand that you are worse than the slandered accusation / epithet, etc. When you understand the villainy of your nafs, slanders (buhtaan) and gossip (gheebat) about you will have no effect on your heart. Also understand that when you are slandered, your sins are washed. You are being purified from the najaasat of sins as long as you adopt Sabr and do not react.

PAYING OLD DEBT

Q. During the old 1950's era the South African Pound was the currency in use and it had the 'promise to pay', making it a Promissory Note having the option of convertibility to gold at the Reserve Bank. Subsequently, in 1961 the Rand came into effect and the Pound fell away. Now what is the status of loans given during that era, but being paid only today in 2021?

A. The original cur-

(Continued on page 11)

WOMEN'S RIGHTS

Question: What are the rights of females in Islam regarding the following issues:

1) Rights of a female on education at tertiary institutes

2) Rights in governance

3) Rights on democracy

4) Rights of a lawyer, dentist, teacher and being a chef?

Answer

1) Rights of a female on education at tertiary institutes

The Qur'aan Majeed and the Ahaadith explicitly and emphatically prohibit females emerging from their homes. Even for the acquisition of higher Islamic education, it is not permissible for a female to emerge from her home without the consent of her husband/father.

Furthermore, the consent of the husband/father will be valid and permissible only if higher Knowledge is available in a setting where there is no violation of Hijaab or threat to Akhlaaq and Imaan. In view of this prohibition it is not permissible for females to attend even the girls madrasahs of this era.

This prohibition will apply to a greater degree to secular education. The secular institutions, that is the prevailing environment at these institutes, are nugatory of Hijaab and also of Imaan, hence it is not permissible for them to attend such institutions. In fact, it is haraam for even males to attend these institutions which are dens of vice, fisq, fujoor and kufr.

The primary and natural role of the female is the home. Allah Ta'ala has not created her for any role outside the home. Rasulullah (Sallallahu alayhi wasallam) had clarified this fact on the occasion of the marriage of Hadhrat Faatimah (Radhiyallahu anha) to Hadhrat Ali (Radhiyallahu anhu). Furthermore, the Qur'aan Majeed emphatically prohibits female emergence. Only real need justifies and permits their emergence which is also subject to stringent rules of Hijaab.

2) Rights in governance

When the daughter of the Persian emperor was proclaimed the ruler, Rasulullah (Sallallahu alayhi wasallam) said: *"Never will prosper a nation who entrusts its affairs to a female."* Females have no rights regarding governance. Their governance is restricted to the home. Governance for women is a concept forged by the atheists of this era. In terms of Islam, females have absolutely no share in governance. Their governance is restricted to the home.

3) Rights on democracy

Islam does not recognize democracy. Democracy as are all other systems of governance of non-Muslims, are haraam and kufr. It is not permissible for even males to participate in democracy. The Qur'aan Majeed states explicitly:

"Those who do not govern according to that (Shariah) revealed by Allah, verily they are the kaafiroon."

4) Rights a lawyer, dentist, teacher and being a chef

All branches of secular education are not permissible for females, not because secular education is *per se* prohibited, but because of the immoral environment and activities prevailing at all secular institutions. Even female madrasahs are inimical for Akhlaaq. When Haya is destroyed at even madrasahs which impart Deeni Ta'leem, then one can understand better the satanic consequences of the institutions where satanism and evil are the ethos and the methodology of teaching. Every demand of the Shariah is eliminated in these secular institutions.

PURE SHAITAANIYAT

A common, but utterly baseless retort, is the satanic argument of the need for doctors, dentists, etc., etc., and because of this need, erosion of Imaan and destruction of Islamic morality are tolerated by the hallucinated circumstances. This is pure *shaitaaniyat*. This shaitaaniyat should now be palpable and better understood in the light of the Covid satanism.

For fear of contracting the disease and the hallucination of 'preserving' life, governments with the co-operation of thousands of atheist scientists, doctors and experts believe that regardless of the need, the better option is to strangle the economy of nations – to accept suffering of the masses – suffering created by the kufr covid protocols. On the basis of this hallucinated fear, destruction of economies and curtailment of liberties are justified and believed to be necessary regardless of the worldly harms and losses the masses suffer.

People are even heavily fined, arrested and imprisoned for violating stupid protocols. And these crimes against humanity are perpetrated on the basis of alleged fear for the disease and to 'preserve' life. But, for the preservation of Akhlaaq and Imaan, plunging in cesspools of iniquity – fisq, fujoor and kufr of university life – Shar'i prohibitions are frowned on and even scorned at the peril of destroying Imaan.

Wearing the Niqaab commanded by the Shariah for females is denied and mocked, but donning the niqaab of Iblees for fear of the virus has become compulsory for even dogs and pigs. All those who don the mask of Iblees are worse than muzzled dogs and swines. Adopting devil's distance (so-called social distance) for fear of the virus is compulsory in terms of the law of the atheists, but for these very same so-called Muslims, abstention from devil's distance in the Musjid and for Salaat purposes has become a capital crime. Rasulullah (Sallallahu alayhi wasallam) said that 'social distance' in Salaat is DEVIL'S DISTANCE. But professed Muslims vigorously by practical demonstration refute the Command of Rasulullah (Sallallahu alayhi wasallam) to adopt the protocols of the atheists inspired by Iblees.

For worldly benefit, the Juhala of the world believe that to escape disease and death it is valid to declare states of emergencies for the promulgation of draconian measures to brutalize people and to suppress human liberties and whereby economies of nations are strangled and ruined. Unemployment for millions becomes rational and valid for fear – the hallucinated fear – of saving health and life. But Muslims, while they plunge headlong into the filth of the atheists for hallucinated health and 'preservation' of life, are satanically unconcerned regarding destruction of Akhlaaq and ruin of Imaan in which secular educational institutions excel.

This attitude of 'Muslims' is the effect of atheism which assumes the form of Nifaaq concealed in the heart. Thus, all those who believe that the protocols of the kuffaar atheists are necessary and valid for safety of health and life, but at the same time believe that ruin of Akhlaaq and Imaan are tolerable for the sake of worldly benefits acquired from universities and the like, should understand well that they are munaafiqeen and murtaddeen. Neither is their profession of Imaan nor their Salaat nor their Zakaat, etc. valid. They are bereft of genuine belief in the Aakhirat and the Accountability in Allah's Court. They have no true belief in Jannat and Jahannam. There is no conundrum in this reality which is not hidden from Men of Intelligence – People of Imaan.

Muslims should understand that it is an attitude of KUFR to sacrifice the gains of the Aakhirat for the extremely little worldly gains which in reality are mirages and effects of hallucination. On his death bed, Rasulullah (Sallallahu alayhi wasallam) exclaimed: *"There is no life but the Life of the Aakhirat."* The Qur'aan Majeed repeatedly says: *"The life of this world is but play and amusement while the Life of the Aakhirat is best. What! Have you no understanding?"*

There lies a long difficult life ahead, first in Barzakh (the life beyond the Grave), then in Qiyaamah. We have been sent for a very short while to this ephemeral dunya to prepare for the journeys ahead and to purify ourselves for the Meeting with Allah Azza Wa Jal. It therefore does not be-

(Continued on page 8)

SICKNESS

Sickness is a reminder of Maut and a purifier of our sins. Rasulullah (Sallallahu alayhi wasallam) said that the one who does not become sick *"is not of us"*. During sickness increase Istighfaar, Tasbeeh and Dua. Only the decrees of Allah Ta'ala prevail.

WOMEN'S RIGHTS

(Continued from page 7)

hove the Mu'min to squander this short earthly life for the hallucinated worldly and physical benefit and the false glitter of this transitory abode.

The Criterion for adoption of or abstention from worldly gains and objectives must, for the Mu'min, always be the Aakhirah.

Whatever is harmful for the acquisition of the everlasting happiness and pleasure of Jannat must necessarily be abandoned regardless of the perceived worldly loss and disadvantages. Rasulullah (Sallallahu alayhi wasallam) has made it very clear that with the increase of one's Imaan will be a corresponding decrease in one's worldly 'progress' and 'possessions'. Therefore reflect on the Hadith:

"This dunya is a prison for the Mu'min and a jannat for the kaafir."

VACCINES – A STUDENT'S DILEMMA

QUESTION I have recently come across a letter regarding vaccination being haraam issued by the Mujlisul Ulama. As a youngster I am astounded as to the disensus among the Ulama. This misinformation is worrying because I now do not know what to believe. My concern arises from the following points:

The Saudi Government has released a statement that no one will be allowed to go for Hajj and Umrah if we have not taken a vaccine. Firstly, if this is the case what does it mean for me because I have not yet fulfilled my obligations in terms of Hajj and Umrah. It is widely known that this is compulsory once we can afford it.

The second point I would like clarification, is that the Prophet (saw) said in Sahih Bukhari book: 71, Hadith 582: "There is no disease that Allah has created, except that **He also has created its treatment**." To my knowledge the vaccination is the cure to this virus.

As a University student, we are taught to question and not just accept things at face value, thus, my question is what is the proof for the claim that the vaccine is Haraam? *(This attitude acquired from the universities of the atheists has destroyed the Imaan of millions of ignorant Muslims. These universities have converted Muslim students to Irtidaad, i.e. they have become murtadds. You have no right to question the Tauheed of Allah Ta'ala and His commands. Yes, it is Waajib to question and reject the kufr theories of your atheist masters –The Majlis),* What ingredients that are used in the vaccine are Haraam? And what is the Quranic injunction or Hadith that supports this claim that vaccines are Haraam?

In conclusion, I hope Imaam can assist me with the above, so that I may have clarity and Insh-Allah be able to understand the reasons for the vaccine being haraam. In addition to what I should do in order to fulfil my Hajj obligation as ordained to us in the Quran.

ANSWER

Your dilemma stems from the fact that you are a student of a university which promotes kuffaar values, atheistic theories and corrupt ideas. Hence the mind is fitted in a secular straitjacket to view all things through the coloured glasses provided by the western kuffaar. The mind becomes befogged with the kufr junk with which universities brainwash students.

Understand well that in the current circumstances Hajj will not be compulsory. As long as the kuffaar MBS regime enforces the protocols and agenda of the atheist kuffaar, it will not be permissible to go for Hajj and Umrah.

You lack the expertise for understanding the Hadith. It is not permissible to extract Ahaadith from the Hadith Kutub and then subject it to your personal opinion as you are tutored to do by your atheists, fussaaq and fujjaar teachers. This is a prescription for kufr and destruction of Imaan.

We have explained the issue of vaccination in great detail in numerous articles and booklets which are all available on our website.

If you are truly sincere and keen to understand this issue, do study whatever we have published. Furthermore, also study the innumerable research studies of kuffaar medical doctors, experts and scientists who have vigorously condemned vaccines, vaccination and the protocols of the atheists who have plotted this great fraud called covid.

LUQMAAN'S NASEEHAT TO HIS SON

O my Son!

* Allah Ta'ala protects the one who admonishes himself. Allah increases the honour of one who deals justly with people.
* Disgrace in the wake of obedience to Allah, brings about proximity to Allah Ta'ala, and respect in the wake of disobedience distances one from Allah Ta'ala.
* The punishment the father metes out to his son, is like fertilizer for the farm.
* Beware of debt. Debt causes disgrace during the day, and worry during the night.
* Lies eliminate (spiritual) glitter from the face. An evil character afflicts one with considerable worry.
* It is easier to move rocks than to convince a moron.
* I have lifted rocks, iron and many loads. No load is heavier than an evil neighbour.
* Nothing is as bitter as dependence on others.
* Participate much in Janaazah (funerals), and abstain from participating in weddings.
* Do not eat to satiation (i.e. do not fill your stomach to capacity). At the time of satiation it is better to give your food to a dog than to eat it.

THE PRODUCTS OF SECULAR INSTITUTIONS

The Gauteng health department recorded more than 23 000 teenage pregnancies between April 2020 and March 2021, with 934 girls between the ages of 10 and 14 giving birth.

This was revealed by Gauteng Health MEC Nomathemba Mokgethi in a written response to questions from the DA tabled in the Gauteng legislature. A total of 23 226 teenage pregnancies were recorded in that time period, with 2 976 girls between the ages of 10 and 19 choosing to terminate the pregnancy.

"These numbers are sad and incredibly troubling considering that these are young girls still have bright futures ahead of them. Teenage pregnancy remains a serious social and health problem in South Africa. It poses a health risk to both mother and child, and it also has social consequences such as continuing the cycle of poverty and early school dropout," said the DA in a statement.

July saw the most births from girls between the ages of 15 and 19 (1 984 deliveries), while August had the highest number of deliveries (155) for girls between the ages of 10 and 14.

L Bhengu 17 Aug

https://www.news24.com/news24/southafrica/news/gauteng-records-more-than-23-000-teen-pregnancies-in-one-year-some-moms-as-young-as-10-20210817

Universities, colleges and schools are all fertile ground for vice and immorality of almost every kind imaginable. These are the institutions which even Muslims embrace with love and ardour. In pursuit of worldly objectives, viz., acquisition of money in the future, and stupid titles accompanying the donkey degrees, Muslims show total disregard for the Objectives of the Aakhirat.

Regardless of the ruin of Akhlaaq and destruction of Imaan, Muslims send their daughters and sons to these 'educational' brothels to acquire the carrion of the world at the expense of sacrificing the everlasting life of happiness and pleasure of Jannat.

Kuffaar governments are prepared to ruin the economy of their countries and curtail the liberties of the population by means of draconian legislation for fear of a worldly disease, but Muslims are not prepared to abandon these evil institutions of immorality for the sake of their eternal success and happiness of the Aakhirat.

This attitude is the effect of kufr lurking in the heart. While they profess to be Muslims and even execute the rituals of Islam, in reality they are bereft of Imaan.

AN AWFUL PUNISHMENT IN BARZAKH

-Muljim is Punished-

Hadhrat Ismat Ubaadaan (rahmatullah alayh) narrated the following episode:

"On my sojourn through a wilderness, I approached a monastery. A Raahib (Monk) was sitting nearby. I said to him: 'Tell me of any wonderful episode you have witnessed at this place.' The Raahib replied: 'One day I saw a strange white bird the size of an ostrich on this rock. The bird vomited, and with its vomit emerged a human head. It continued vomiting, and human feet appeared. In this manner with each vomiting a human limb would be disgorged. As the limbs emerged from the bird's mouth, they miraculously became joined until a complete man was formed. When the man made a movement to rise, the bird began the process of dismembering him and devoured limb by limb until the entire body of the man was gulped up. This episode was enacted for several days.

This episode reinforced my firm belief in the power of Allah Ta'ala. I was fully convinced that after death Allah Ta'ala will resurrect the dead bodies. One day I addressed the bird and said: 'O Bird! For Allah's sake, wait for a while to enable me to question the man. The bird responded in eloquent Arabic: 'The entire universe is the property of my Creator. He is eternal. He will annihilate all things. There is no annihilation for Him. I am an Angel appointed to punish this man.'

I then addressed the man: 'O sinful man! Who are you? What is your story?' The man said: 'I am Abdur Rahmaan Muljim the murderer of Hadhrat Ali (Karramallaahu wajhah). After I was executed, my soul was presented to Allah Ta'ala. Allah Ta'ala has appointed this Angel to punish me in this manner until Qiyaamah.'"

DREAMS AND THE SHARIAH

Question: A woman left Islam and became a Christian. Some of her relatives say that in dreams they see about her, she looks well and happy. If we see good dreams about such people, what is the meaning?

Answer: Never be beguiled by dreams. Dreams can be good and bad. Dreams can be from Allah Ta'ala, from the Malaaikah and also from Iblees. Dreams can also be from our nafs and the accord with the corruption of our souls.

Sometimes a bad dream has a good meaning. But only an expert in this intuitive knowledge can present a correct interpretation. As far as we are concerned, if a dream is in conflict with the Shariah, then set it aside and do not follow the dream no matter how good it appears. Our criterion is always the Shariah. For the one who had left Islam, just make dua that Allah Ta'ala grants her good hidaayat to return to the fold of Islam.

If in a dream someone sees the *murtaddhah* sitting on the Arsh of Allah Ta'ala, then too do not be fooled. If you see in a dream she is walking happily in Jannat, then too do not become confused. The barometer is always the Shariah. The kaafir is doomed for everlasting perdition in Jahannam as far as the Law of the Shariah (the Qur'aan and Hadith) states. What exactly Allah Ta'ala will do in the Aakhirah, is His Prerogative. If He so wishes, He will send to Jannat any kaafir. No one can question the Divine Authority. Stating this fact, the Qur'aan Majeed says that if Allah Ta'ala wants to forgive the munaafiqeen, He can and will do so. There is no one to question this and no one can do anything about the Divine Prerogative.

But, we are commanded by Allah Azza Wa Jal to submit and follow only His Shariah, hence we say that kuffaar are doomed for everlasting perdition and ruin in Jahannam – forever and forever.

VALIDITY OF SALAAT

Question

I understand that during salaat, for men - the entire region from above the navel to below the knees, should not only be covered, but its shape should also be concealed, i.e., the clothing should not be skin-tight. Without this, the *salaat* is not valid. However, there are two issues I am worried about:

(a) The lower garment - I understand that the trousers should be loose and not tight-fitting or hugging closely the thighs and knees. But how loose is good enough? Is it considered sufficiently loose if there is enough free space in each leg of the trousers to fit an arm alongside the leg? This understanding of looseness becomes important when taken together with the below problem about the upper garment. I wish to understand if the validity of the salaat is affected by the situation.

(b) The upper garment - the *kurta* which covers till below the knee during standing position in *salaat*, rises up when in the *ruku'* position. Although it still covers completely the posterior and most of the thighs, the problem is that the kurta rises up to about a few inches above the knee. During *sajda*, there is no problem as the back panel (*daaman*) of the kurta reaches the upper end of the ankles, and the thighs are folded inwards. However, during *jalsah*, again the kurta slightly rises - partially exposing the knees.

Answer

In fact, during Salaat and at all times when in public, the body should be covered appropriately from neck to above the ankles. This applies not only to Salaat. The notion that covering the *aurah* is sufficient, is *baatil*. While the validity of Salaat is reliant on covering the *Satr/Aurah,* it is sinful to perform Salaat with only the *Satr* covered if one has garments to cover the entire body.

If the trousers is so tight, e.g. jeans, which reveals the shape of the *satr* area, then it is as if he is naked. His Salaat is therefore not valid with such lewd kuffaar garb. The looseness should be such that the shape of the *satr* area is not at all visible.

A kurtah which rises a few inches above the knees during Ruku' is not a proper kurtah. The kurtah should be midway between the knees and the ankles, then it will not rise above the knees during ruku'.

Furthermore, for practical purposes, '***validity'*** of Salaat should be understood in the context of Acceptance *(Maqbooliyat)* by Allah Ta'ala, not in the technical context appearing in the Kutub of Fiqh.

(Continued on page 11)

Top FDA Vaccine officials resign to avoid prosecution for crimes against humanity

By Mike Adams

It's fascinating that two senior FDA officials who have overseen decades of mass vaccinations have now finally reached the end of their tolerance for crimes against humanity. They resigned earlier this week, citing the astonishing fact that the White House, CDC and UN have conspired to lock the FDA out of vaccine approval decisions, bypassing FDA regulatory authority and pushing vaccines for political reasons that have no scientific basis.

Also today: the Red Cross has publicly announced that vaccinated individuals are prohibited from donating blood for certain plasma applications because, "the vaccine wipes out those antibodies."

In other shocking news, new research has found that the antibodies produced in response to covid vaccines are, themselves, pathogenic.

THE VACCINE FRAUD

"Public experts warn that 'vaccines do not eliminate all risk' amid early signs jabs may not stop Delta transmission. Hundreds of fully vaccinated people in England have been hospitalised with the highly contagious Delta coronovirus variant, scientists said on Friday.

In its latest COVID-19 update, Public Health England (PHE) also warned there were early signs that people who have been inoculated may be able to transmit the Delta strain as easily as those who have not received any jabs.

"As more of the population gets vaccinated, we will see a higher relatives percentage of vaccinated people in hospital," PHE said.

ATTITUDES OF KUFR

Question

Nowadays there are programmes, discourses (written & oral) after a person dies where the person's qualities are overzealously praised, giving the implicit impression that it is a known fact that the person is in Jannah. I was under the impression that speaking good of the deceased meant that when the conversation came up in passing, good things should be said about the person. I did not envisage it entailing bayans, long written discourses etc. It's as if it's a competition to see who can eulogise using the most adjectives. Is there any substantiation in Shari'ah for these types of programmes and eulogies? (From U.K.)

Answer

Your understanding is, Alhamdulillah, 100% correct. Eulogies are not permissible. Eulogies are practices of the kuffaar. In Barzakh the Buzrug who is being eulogized by his ignorant and short-sighted followers and mureeds, is taunted by the Malaaikah who say to him: *"Are you indeed so and so as is being sung of you?"* This puts the Buzrug to shame. Eulogy is a form of 'athaab' for the deceased Buzrug.

These ignorant mureeds sing praises and compose eulogies on the basis of riya and to gratify their own nafs. There is no other benefit other than self-aggrandizement which is a nafsaani 'benefit' leading to Hell. If they had some valid Aql, they would not demean their intelligence with such stupidity, and more than this, they would not cause harm to their 'hadhrat/guru' who is put to shame in Barzakh on account of the stupid eulogies.

Question

Kindly advise if it is permissible for a wealthy person whose wealth is known to others to take out insurance that will pay his ransom in the event of him being kidnapped. This insurance is specific to kidnapping.

Many (some – The Majlis) people in his circle of business associates and friends have been kidnapped and only released when ransom was paid. The kidnappers usually ask for exorbitant, ridiculous amounts which even wealthy people cannot pay. (From South Africa)

Answer

Taking out insurance as cover for possible future kidnapping is an aggravated haraam act. Insurance is haraam. The evil is aggravated by diverting the focus away, far away from Allah Ta'ala. For the future and for the present one should make dua for aafiyat and repose trust on Allah Ta'ala.

Tawakkul is not a joke. It is not an abstract issue. It is Waajib for every Muslim to cultivate Tawakkul. The greater the kufr attitude in a person, the greater will be the degree of elimination of Tawakkul. Remember and understand well that whatever happens is by the decree of Allah Azza Wa Jal. The Qur'aan Majeed states this fact in numerous aayaat. One such Aayat states: *"Not a leaf drops (from a tree), but He is aware."* It is only by the direct intervention of Allah Azza Wa Jal that even a leaf changes direction in a breeze, and falls when its appointed second of Maut is decreed.

Allah Ta'ala has His Own ways of extracting from the wealthy people their haraam wealth, and leaving them with only the amount which He has decreed for them in their Taqdeer. The need is not haraam insurance and the adoption of a kufr attitude. The imperative need is to focus more on Allah Ta'ala, to purify one's wealth, to increase Sadqah and to make Dua for aafiyat.

Question

With great sadness and deep sorrow we are sending this letter to you. Pertaining to abolition of Jumuah. In certain areas/towns in Malaysia, finally the real true colours of Religious officers and Masjeed Administrators surfaced when they dismally announced that only those who have completed the double-dose vaccinations are permitted to perform Jumuah and jamah salaat in the Masajeed. Thus those yet to get vaccinated and against vaccinations will not be granted permission. While their stupid and unIslamic actions are flagrantly haraam, ridiculous and childish, is the Jumuah and Jamah of the debarred musallis considered discharged due to such prohibition? While we wish to know the ruling of Shafi i'mathab, the ruling of other mathaabs will be appreciated. We thus seek your advice. Your swift reply will be appreciated. (From Malaysia)

Answer

1) On the basis of the information provided by you, the Jumuah of those performing in the Musjids (now converted into a weird temples by the Munaafiqeen and Murtaddeen) is not valid.

2) Those who are unable to perform Jumuah due to the current satanism, are absolved. They should perform Zuhr.

3) According to all Math-habs, if circumstances compel inability to conform to one's Math-hab, then it is permissible to follow another Math-hab whilst the satanism endures. Therefore, in the devilish circumstances you are confronted with, perform Jumuah according to the Hanafi Math-hab. You require four persons only. One will be the Imaam. Perform Jumuah wherever you are able to, even in your yard at home, in garages or in stores. Keep the Flame of Jumuah alive.

May Allah Ta'ala afflict these devils with His Curse and Wrath. May Allah Ta'ala eliminate them all with His Athaab. Allah Ta'ala will destroy these kuffaar, Munaafiqeen and Murtaddeen who masquerade as Muslims. They are all on the payroll of the atheists. Allah Ta'ala says in the Qur'aan Majeed: *"The plot of the evil one will hem in only the evil (plotter)."*

All true Mu'mineen should make dua, imploring Allah Azza Wa Jal to send His Army to firstly cleanse, purify and eliminate the **FILTH** from the Haramain Shareefain. May Allah Azza Wa Jal, sweep away the **MBS NAJAASAT** and the **Najaasat** of the co-operating Saudi Murtaddeen/Munaafiqeen populace. May Allah Ta'ala once again fulfil the Dua and Command of Rasulullah (Sallallahu alayhi wasallam) which He repeatedly issued on his Deathbed:

"Expel the Yahood and Nasaara from the Arabian Peninsula."

SANZAF'S KUFR

Question: Is it permissible to contribute Zakaat or Lillah to SANZAF? The CEO of SANZAF is a liberal feminist who promotes gender equality?

Answer

Whoever promotes gender equality is guilty of kufr. The Qur'aan and the Sunnah explicitly and emphatically refutes this kuffaar concept. Also, Rasulullah (Sallallahu alayhi wasallam) said: *"Never will prosper a people who entrust their affairs to a woman."*

SANZAF has no true affiliation with Islam. Its female leadership speaks volumes for its hidden kufr. It is haraam to contribute Zakaat and Lillah funds to SANZAF. Genuine Muslims, i.e. those who are not Munaafiqeen and Zanadaqah, readily understand from the external trappings of this organization that the Amaanat of Sadqaat can not be entrusted to feminists, liberals and zindeeqs.

Secular donkey university degrees do not qualify persons for positions of Amaanat. Someone asked Rasulullah (Sallallahu alayhi wasallam): *"When will be the Hour (of Qiyaamah)?"* Rasulullah (Sallallahu alayhi wasallam) said: *"When Amaanat (Trust) is abused, then await the Hour."* The person said: *"How will Amaanat be abused?"* Rasulullah (Sallallahu alayhi

(Continued on page 11)

THE EVIL EFFECTS OF SECULAR INSTITUTIONS

Universities, colleges and schools are all fertile ground for vice and immorality of almost every kind imaginable. These are the institutions which even Muslims embrace with love and ardour. In pursuit of worldly objectives, viz., acquisition of money in the future, and stupid titles accompanying the donkey degrees, Muslims show total disregard for the Objectives of the Aakhirat.

Regardless of the ruin of Akhlaaq and destruction of Imaan, Muslims send their daughters and sons to these 'educational' brothels to acquire the carrion of the world at the expense of sacrificing the everlasting life of happiness and pleasure of Jannat.

Kuffaar governments are prepared to ruin the economy of their countries and curtail the liberties of the population by means of draconian legislation for fear of a worldly disease, but Muslims are not prepared to abandon these evil institutions of immorality for the sake of their eternal success and happiness of the Aakhirat.

This attitude is the effect of kufr lurking in the heart. While they profess to be Muslims and even execute the rituals of Islam, in reality they are bereft of Imaan. A Muslim of sound Imaan will not give preference to this worldly *jeefah* (carrion) over and above the demands of Imaan. We have been created for the Aakhirat. Allah Ta'ala despatched us into this transitory earthly abode for a very short sojourn. Rasulullah (Sallallahu alayhi wasallam) said: *"What relationship do I have with this world. I am like a traveller on horseback seeking the shade of a tree…."*

The traveller on a horse on his sojourn through the desert seeks the shade of a tree for a temporary halt to rest. Soon he leaves the shade to continue the journey towards his destination. This dunya is the 'shade of a tree' where we are resting for a very short while. Our destination is Jannat, the home from whence we had commenced the journey. This world is not our home. Remember this and focus on Allah Ta'ala and our Home, Jannat.

SANZAF'S KUFR

(Continued from page 10)

wasallam) said: *"When Amaanat is assigned to those who are unqualified for it."* This is the evil which is gripping Muslim society. Almost all organizations and Musaajid are in the control of absolute Shayaateen.

EULOGIES

(Continued from page 1)

promoting functions are deceptions.

There is no need to write even biographies of current era Ulama/ Shaikhs when there is a deluge of biographies of genuinely great Mashaaikh of the Salfus Saaliheen available. The lives of contemporary shaikhs of our era most certainly do not mirror the Sunnah. On the contrary, their 'deeni' activities have worldly and nafsaani goals. Their personalities are not a reminder of Allah Ta'ala nor do they bring their mureeds closer to Allah Ta'ala. They search for loopholes which they extravasate from isolated and obscure statements and views of the Akaabir Ulama – they do so to pamper the secular objectives of their wealthy mureeds who keep their bogus 'khaanqas' operating.

These shaikhs who are 'deified' have excised reprimand and rebuke from their ta'leemi/ tarbiyat syllabus. Their primary salient feature is *bid'ah halqah thikr*, long public duas in which they shed crocodile tears to impress the moron audience, and to cast themselves into self-deception, thus bringing themselves within the purview of the Qur'aanic Aayat:

"They deceive Allah…. But (in reality) they deceive only themselves."

LESBIANS ARE ABNORMAL

The natural role created for women by Allah Ta'ala is the HOME. Allah Ta'ala has not created woman for public display and public activities. The public role which today's feminists advocate and clamour for is unnatural.

Women who are abnormal in their brains have an inveterate detestation for the natural role for which Allah Ta'ala has created them.

Almost all of these feminists clamouring for hallucinated women's 'liberation' are abnormal, mentally and physically. They are either outright lesbians or have lesbian tendencies, hence their aversion for their natural role. They are bereft of Imaan. In fact they are *Munaafiqaat*.

VALIDITY OF SALAAT

(Continued from page 9)

Rasulullah (Sallallahu alayhi wasallam) said that Salaat performed haphazardly is struck into the face of the musalli as if it is an old dirty scrap cloth. This is regardless of the Fiqhi validity of the Salaat.

Therefore, Salaat performed with jeans, T-shirts, tight pants, even loose pants without a kurtah covering the satr area, garb with logos of any kind whatsoever, with elbows exposed, with western garb, and with pants below the ankles is NOT VALID. Such Salaat MUST be repeated with proper attire.

PAYING OLD DEBT

(Continued from page 6)

rency which was a 100% representation of gold is extinct. The loan given in that era has to be incumbently paid today in terms of gold.

The amount of gold the loaned sum could have acquired in that era, has to be paid today.

Q. I gave someone a loan of R33,000 in 1998. To date the debt has not been paid. If the debtor decides to pay me today, how much should he pay?

A. In 1998 the value of gold was R1,878 per ounce. The current value is R27,627. Due to the massive discrepancy, the Rand of 1998 is in reality extinct. The current 'rand' is not even a shadow of the 1998 Rand's value. The debtor has to pay approximately R490,000.

ETIQUETTE FOR EATING

For protection against the harms of foods, before eating recite Surah Quraish, and blow on the food, and with every morsel ingested, recite *AL-MAAJIDO*.

USURPING INHERITANCE

(Continued from page 1)

possession of the gifted asset.

The person who frauds, robs and crooks the heirs in the manner this man is doing will be encased in a steel coffin and flung into Jahannam.

Q. How should the household items, e.g. kitchenwear, appliances, furniture, etc. , of the deceased be distributed to the heirs?

A. A fair value has to be given to each item. Then the total value should be divided into 20 shares as explained in the above answer. For example if the total value of the goods is R20,000, then the husband's share is R5,000 worth of goods. The share of the son will be R6,000 of goods, and each daughter's share will be R3,000.

They should mutually and with big heartedness select the items they prefer to the value of their shares. They should not squabble and conduct themselves spitefully and avariciously. However, should the heirs adamantly prefer to live like cats and dogs, refusing to give and take, then 20 lots of the goods should be made. Each parcel must me equal in value. Each parcel should be given a number. Then draw lots. This is the best solution for those who fail to understand that they are Muslim human beings.

TEN SURAHS

1. Surah Faatihah prevents the Wrath of Allah Ta'ala
2. Surah Yaaseen prevents the thirst of the Day of Qiyaamah

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Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

Knowledge to such agents of Iblees. Rasulullah (Sallallahu alayhi wasallam) said:

"He who imparts Ilm (higher Ilm) to an unfit one is like the one who garlands pigs with diamonds, pearls and gold."

You should pass the information to the Principal of the Darul Uloom, even if you do so anonymously. Give the details of the student. Today, he is not an exception. This type of immoral behaviour is the norm of most Madrasah students. That is why the Darul Ulooms are churning out a mass of molvis who become the Ulama-e-Soo'.

Q. Some ulama say that it is necessary for ulama to be financially independent so that they can speak the haq and not be subjugated to the trustees. However other ulama say that ulama should not work in the corporate world because it diminishes the roohaniyat and the love of the world enters the aalim's heart due to which he loses focus on ilm. Many ulama who were teaching and working at the same time, when they had to choose between the two, they chose the corporate world because of the high pay and so forth. In light of the above, what should an aalim do?

A. If an Aalim or even a non-Aalim has Taqwa he will know what to do when in a conflict between the Deen and the dunya. He will choose the Deen and kick away the dunya. Proclamation of the Haqq does not depend on finance. The molvis who are subjugated by the trustees are worse than the trustees. Such molvis do not believe that Allah Ta'ala is the Raaziq even if they acknowledge with their mouths. A molvi who conceals the Haqq or who interprets it to suit the trustees and the wealthy, deserves to be 'subjugated'. He is a traitor to the Deen.

Trustees are able to control and dictate only mercenary molvis. An Aalim of the Haqq will never barter away his Imaan for the wages the fussaaq trustees pay. A molvi who has no concern for the Haqq and whose objective is worldly benefit will not hesitate to behave like a Munaafiq. He will misinterpret, distort and conceal the Haqq. Such a molvi befits humiliation at the hands of the fussaaq trustees who have employed him for their own evil designs. He is not an Aalim. He is a mercenary molvi for who fussaaq trustees are befitting.

Q. In Zambia, a growing trend is to delay the janaazah salaah and burial in order to allow close family members of the deceased to travel from out of the country or from far out of town/city in order to be present at the janaazah salaah and burial or in the case of the ladies, to see the face of the deceased.

In some cases, where the death occurred in the early hours of the morning, the janaazah salaah takes place after Asr or Magrib. This has happened in families who have ulema and are known for their services for Deen. Do they have a valid right to do so?

A. It is haraam to delay the Janaazah Salaat and Dafan (Burial) for no valid reason. It is not permissible to delay in expectation of family and friends arriving from other cities. This delay is a haraam custom which exists in all countries. The Ulama are vastly to be blamed for this haraam practice. They are in open defiance of the command of Rasulullah (Sallallahu alayhi wasallam) to bury immediately. Rasulullah (Sallallahu alayhi wasallam) said: *"Make haste with the Janaazah. If the mayyit was pious, then the abode you are sending him/her is better. If he/she was not pious, then quickly get rid of it from your necks."* Our Nabi (Sallallahu alayhi wasallam) also said:

"When the Janaazah is ready and the men load it on to their shoulders, then if the mayyit was pious, it says: 'Make haste, send me forth.' And, if he/she was not pious, he/she wails and says to his/her family: 'Where are you taking it (the janaazah)? Its wailing is heard by all things except by humans. If humans could hear it (the fearful wailing), they would collapse unconscious."

The gathering of women at the mayyit's house is an added evil which aggravates the sin.

Q. Is it permissible to perform two raka'ts Nafl immediately after the Maghrib Athaan?

A. It is not permissible to perform Nafl Salaat after Maghrib Athaan. It is bid'ah for Hanafis.

Q. A Mufti had organized a collective Thikr programme. He made thikr over the microphone. Is this permissible?

A. Collective thikr is bid'ah. Thikr over the microphone is an aggravating factor to compound the *hurmat (prohibition)* of the bid'ah thikr. The mufti is a mudhil (one who misleads).

Q. My tailor told me he is stitching suits for Hindus which they are going to wear for some religious function. I told him it's not permissible. He said that he was taking only wages for his labour. I said don't spoil your Aakhirat for these suits, return them. Allah will send you some Muslims and give you Barkat. Was my advice correct?

A. Your advice to the tailor is valid and correct. It is not permissible to sew religious garments for kuffaar. It is *I'aanat alal Ma'siyat* (aiding sin) which the Qur'aan strictly prohibits. Wages for haraam acts are not permissible. It is the same as selling haraam products.

TEN SURAHS

(Continued from page 11)

3. Surah Dukhaan prevents from the terrors of Qiyaamah
4. Surah Waaqiah prevents from poverty
5. Surah Mulk prevents from the punishment of the grave
6. Surah Kauthar prevents from the disputes of adversaries
7. Surah Kaafiroon prevents from kufr at the time of Maut
8. Surah Ikhlaas prevents from nifaaq (hypocrisy)
9. Surah Falaq prevents from the hasad (jealousy) of envious people
10. Surah Naas prevents from waswaas (the shaitaan who cast evil thoughts in the mind). *(Al-Kanzul Madfoon)*

(Allaamah Suyuti)

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Roses have thorns! The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"What! Do you construct mansions as if you are going to live forever (on earth)?" (Qur'aan)

NAAQATULLAH -THE CAMEL OF ALLAH

(An extract from our forthcoming book, ***The Ambiyaa of Allah****)*

"There has come to you from your Rabb a Clear Proof. This is the ***Camel of Allah****. It is for you a clear sign, therefore leave to graze in the land of Allah, and do not touch her with evil (harm), for then Allah will apprehend you with a Painful Punishment." (Surah Al-A'raaf).*

…Hadhrat Nabi Saalih (Alayhis salaam) then supplicated to Allah Ta'ala and the small group of Muslims said 'Aameen'. Simultaneously, a loud sound was heard from the mountain, and out emerged an extremely beautiful she-camel. She was munching fresh grass. No one had ever seen such a beautiful camel. Moments after her emergence she gave birth to a baby camel. By the command of Allah, immediately a fountain of water and a pasture land came into existence. The camel began grazing in this green land.

The Thamud consisted of seven tribes. Despite all of them acquiring water from this fountain, the quantity remained the same. However, when the camel went to the fountain, she drank up all the water. Allah Ta'ala revealed to Saalih (Alayhis salaam) to inform his people to milk the camel. All seven tribes obtained milk from the camel. They filled their containers with milk. There was no shortage of milk. On the command of Allah Ta'ala, Nabi Saalih (Alayhis salaam) explained to his people that one day per week has been set aside for only the camel to drink water from the well. The people should obtain water on the other days. The day the camel drank will be the day that they were allowed to milk her.

The camel roamed about freely. Wherever she went to graze or drink water, all other animals would flee. Hadhrat Saalih (Alayhis salaam) warned them from harming this camel in any way whatsoever. She was the Camel of Allah. Should she be harmed, the severe punishment of Allah would settle on them. The people honoured their pledge although the vast majority did not accept Imaan. They derived considerable benefit from the camel's milk. The milk was in such abundance which enabled them to make butter and to sell the milk products. In fact they derived considerable wealth from the milk of this camel.

Four hundred years passed in this peaceful state. One day, ten noblemen from his people approached him. Nabi Saalih (Alayhis salaam) informed them that a boy who will be born to them during this month will be the cause for the destruction of the nation. Coincidentally, the wives of these ten noblemen were pregnant. All ten gave birth to boys. Nine women killed their infant boys, but one woman did not. She named the child Qadaar. He grew up a young, strong man. The nine women now regretted their action of killing their babies. They blamed Hadhrat Saalih (Alayhis salaam), saying that he is a liar having misinformed them. Thus, they reneged from their Imaan. Their attitude towards the camel changed.

One day, Qadaar and eight others from the other tribes, after consuming wine schemed to kill the camel. They plotted to kill the camel when she came to the fountain to drink water. When the camel lowered her head to drink water, Qadaar struck her with an arrow. The camel attacked, and they all fled. One person from the group approached from behind and struck the legs of the camel with a sword. When the camel fell, the accursed others returned and killed her.

When the young camel saw her mother's condition, she fled. The evil group pursued her. However, she entered into the mountain from the rock from whence her mother had emerged, and disappeared. …

MUSAAJIDULLAAH
THE MUSJIDS OF ALLAH

"Who is a greater Zaalim (Oppressor) than the one who prevents that the Name of Allah be remembered in the Musaajid of Allah and he strives in their destruction?" (Al-Baqarah, Aayat 114)

Those who had destroyed the Musaajid of Allah by having them closed with the assistance of the kuffaar police; by pleading to the kuffaar court to close the Musaajid; by acting as the 'Friends of the Court' to ensure that Salaat is banned in the Musaajid; by spying on Muslims who remembered the Name of Allah in the Musaajid of Allah, and reporting them to the kuffaar authorities, and by preventing Muslims from entering the Musaajid to engage in Fardh Salaat, in Jamaat Salaat, in Sunnat Salaat, in Nafl Salaat, in reciting the Qur'aan Majeed, in observing Nafl and Masnoon I'tikaaf, in Dua and Thikrullaah, etc. – they – these rats and *khanaazeer* are exact replicas of the people of Thamud who had destroyed *Naaqatullah (The Camel of Allah)*.

Those kuffaar who had destroyed the Camel of Allah were apprehended by a Painful Punishment with which Allah Ta'ala deracinated and obliterated them from the surface of the earth. With the Mighty Scream of an Angel they all laid prostrate on their faces killed and destroyed because they had destroyed *Naaqatullah*.

Those who had destroyed the Musaajid of Allah are in line for a Painful Punishment from Allah Ta'ala. These munaafiq and atheist swines will not escape the *Athaab-e-Aleem* (The Painful Punishment). The status of the Musaajid of Allah is more superior than the status of Naaqatullah. The *Khanaazeer* will therefore not escape. They will perish like sewer rats being crushed.

SLAVES OF LUST

Hadhrat Abdullah Bin Mas'ood (Radhiyallahu anhu) said: "Today (the age of the Sahaabah) you are in an era where lust is subservient to Knowledge. Soon will there be an age when knowledge will be subservient to lust."

Questions and Answers

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Q. Is it permissible for females to wear rings made from titanium?

A. Titanium rings are not permissible. For females only gold and silver rings are permissible.

Q. Is it permissible for a Maulana to teach Hifz to a boy who shaves his beard?

A. It is not permissible for a Maulana to teach Hifz to a boy who shaves his beard or who openly violates any law of the Shariah.

Q. A boy's mother instructs her son to shave his beard. The boy asked a Mufti for advice. The Mufti said that in order to please his mother he should shave his beard. Is this correct?

A. The mufti is indeed a jaahil. He gave the son the evil/haraam advice to obey the haraam instruction of his mother. It is haraam for the son to obey the haraam instruction of his mother. He is not allowed to shave his beard. In this case it is Waajib to disobey the mother, but without being insolent and disrespectful. The mufti is a fake who cannot distinguish between night and day.

Q. I have migrated to another country. When I come to the home of my parents in my land of birth, do I perform Qasr Salaat?

A. If you regard the home of your parents to be your true home (Watan-e-Asli), then you have to perform full Salaat, not Qasr. But if you have made your permanent home in the country where you are presently living, then you have to perform Qasr Salaat when you visit your parents.

Q. Is it permissible for a Muslim man to attend the funeral service of his Christian wife? Can he assist with the expenses?

A. It is not permissible for the Muslim husband to participate in the funeral of his Christian wife. He may assist financially.

Q. Recently I heard that if a child has clothes, toys etc. and we hand it over to someone else then we need to reimburse the child. Is this true? I didn't think of this before. How do we reimburse? What sort of value do we give to used items?

Another question I had is what about when we encourage children to give to others or to charity and they chose to give their items like this. Is it okay?

A. If there is any real value for the items, then pay that amount. If there is no real value, then give an amount you think is reasonable. It is always advisable not to make the children the owners of the clothes, etc. The parents should remain the owners. Then there will be no problem when the parent instructs the child to give an item to charity. However, if the child has already been made the owner, and if the item is still in the child's use, it will not be permissible to give it away or to tell the child to give it away. If it is given away, it has to be replaced with a similar or a better item.

Q. In terms of preparation for ones death I would dearly love to sign a DNR (Do Not Resuscitate), directive. As a person without much means I would also prefer to be buried in a common grave, to minimize expenses. There will be non-Muslims there and my wish is that my presence among them will relieve them of some of their sufferings in the grave. Are DNRs Halal and what is the status of a poor Muslim in a non-Muslim country being buried in a common grave among non-Muslims?

A. It is not permissible to sign a DNR document nor is it permissible to be buried in a non-Muslim cemetery. If the Muslim is buried in a non-Muslim cemetery by others, Allah Ta'ala will take care of him if he had died with Imaan.

Q. Please comment on the ghusl facility in the Lenasia Qabrastaan for covid deaths but also used at times for non-covid deaths. This facility has created the problem of women coming to the Qabrastaan and loitering in view of men before and after the ghusl. I personally saw a Janazah where ladies were close to the Qabr at the time of burial. All this has been spearheaded by the Saaberi Chisti service supported by the Jamiat. Is this permissible?

A. The proliferation of the Qabrustaan with these lewd women is entirely to be expected. The Saabiri Chishti gang is part of the Qabar Pujaari sect. They are grave-worshippers and these women who flood the Qabrustaan and shamelessly without the slightest vestige of shame, come to the grave to view the burial have the tendencies of lesbians and prostitutes. It is haraam for women to visit the Qabrustaan, and this haraam act is aggravated when they come to the cemetery when there are men present.

The Jamiat, i.e. the NNB (No Name Brand) jamiat of Fordsburg is worse than even these Qabar Pujaaris. This NNB gang consisting of fussaaq, fujjaar, zanaadaqah and even murtaddeen are involved in the nefarious plot of dismantling the Shariat. Bid'ah and even Kufr are therefore entirely expected of these villains posing as 'ulama'.

Q. Is it permissible for two Janaazah Salaat to be performed for one mayyit. All the double Janaazah were performed with the consent of the Wali.

A. It is not permissible. It is bid'ah.

Q. Nowadays a tractor is used to fill the graves in the qabrustaan in Lenasia. The people are scared to come near to the Qabar for fear of the covid virus. Is this permissible?

A. It is haraam to use a tractor to fill the Qabar without valid

RUINING CHILDREN'S IMAAN

Q. A government school in our town has arranged an educational trip to visit various places including several historical sites. They include certain temples with ancient statues which are venerated by Buddhists as well. Some Muslim parents are planning to send their children too, though the school has not made it compulsory. The parents say it's part of education and will create understanding between communities. Is it right for Muslim parents to send their children to visit these temples with idols?

A. This shaitaani understanding will create destruction of the Imaan of these children who are being exposed to shirk indoctrination. Firstly, attending the government/secular school is haraam. Visiting the kuffaar temples is a greater haraam act. It is darkness compounded with darkness. Parents are paving the path for the ruin of the Imaan of their children by allowing them to be exposed to kufr and shirk.

Instead of abhorrence for idolatry, the visit and the commentary of the teachers will dilute the villainy of the shirk. In fact it will imbue congeniality for kufr and shirk in the minds of the children. The *rijs* (filth) of idols will become subconsciously acceptable to the children. The Qur'aan refers to idols with the designation of RIJS (FILTH).

It is not permissible to visit even such places which Allah Ta'ala had destroyed with His Athaab, e.g. the Dead Sea region where the nation of Nabi Loot (Alayhis salaam) was wiped out by Allah's Punishment. Such places are perpetually under the ***La'nat*** (Curse) of Allah Ta'ala. Hindu temples and all temples of shirk and kufr are worse than the areas destroyed by the Punishment of Allah Ta'ala. The Curse of Allah Ta'ala perpetually descends on places of idol-worship. Those who visit these abodes of shirk and kufr will be destructively affected by the ***La'nat and Ghadhab*** of Allah Azza Wa Jal.

Parents and teachers are opening the avenue of shirk and kufr for the children with such haraam visiting. This type of education is satanism (shaitaaniyat) and haraam.

Questions and Answers

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Shar'i reason. This is an incumbent duty on Muslims who have to fill the Qabar by hand. There are also Masnoon Duas to be recited whilst pouring sand into the Qabar with one's hands. The cowardice and the kufr of Muslims are adequately mirrored by the tractor. The theories of the atheists have displaced their Imaan.

Q. If it is a non-covid mayyit, then to appease their conscience, they throw few scoops of sand saying it is Sunnah or at times they throw few spades of sand, and thereafter the TLB tractor is used to throw the rest of the sand. Is the Sunnah fulfilled in this manner?

A. The demand of shaitaan is fulfilled in this manner. They dwell in self-deception. They have been driven into satanic paranoia by their kufr contagion belief acquired from the atheists.

Q. Is it permissible to wear a three quarter trouser? What is the status of Salaat with such a trouser?

A. Wearing a three quarter trouser such as bermuda pants is not permissible. It is a kuffaar style. Emulating kuffaar styles is haraam. Salaat with such a lewd kuffaar style pants is flung into the face of the person by the Malaaikah. It is rejected. Instead of being rewarded, the person incurs sin.

Q. What is the Shar'i position regarding trading in cigarettes particularly now that many Muslims have entered the manufacturing realm in this trade turning billions of rands each month?

A. Trading in cigarettes is haraam. The billions of rands earned are all haraam which must be given in Sadqah without niyyat of thawaab. They are another dimension of druglords. They are vile and rotten to the core. They ruin the lives of millions of people with their cigarette-drugs.

Q. Is it permissible to attend a Wedding khatam? It's a khatam and eating / merry making 2 days prior to the wedding.

A. Such a khatam is bid'ah and a mockery of the Qur'aan Majeed. The two-day merry-making function is pure shaitaaniyat and nafsaaniyat. It is haraam. It is not permissible to participate in such bid'ah, wasteful functions of pride and show.

Q. Are bakers tennis biscuits halaal?

A. All commercially prepared biscuits are not halaal.

Q. A girl married and was given her mahr, as well as jewellery and other stuff as gifs. She got divorced. Do jewellery, mahr, silver jewellery, artificial sets, clothes and (whatever they gave her) belong to her or does she need to return it to the ex husband?

A. Everything gifted to her belongs to her. She does not have to return anything nor do they have the right to repossess anything.

Q. My wife and I attended a Hindu wedding and we took part in the Hindu festivities. Does our nikah break? And if so how to establish it again?

A. Both you and your wife lost your Imaan when you participated in the Hindu wedding. You have to renew your Imaan by reciting the Kalimah and repenting. Your Nikah too must be renewed.

Q. Is it permissible to attend a Jalsah where women are also in attendance and can be seen entering the Masjid yard? The women are accommodated separately. This Jalsah was a Bukhari khatam and Qur'an Khatam.

A. It is haraam to attend a haraam jalsah regardless of the deceptive designation given to the haraam, merrymaking function. All participants are *maloon*. The Qur'aan Majeed and Bukhaari Shareef are made mockeries and utilized for fulfilment of the inordinate dictates of the nafs.

These functions painted with a 'deeni' veneer are also signs of Qiyaamah. The *amal* of the Deen is used for the attainment of worldly and nafsaani objectives.

Q. If South African employers compel Muslim employees to vaccinate, will it be permissible to be vaccinated. If they refuse, their employment will be terminated.

A. If one submits to the demand of the employer and takes the devil's potion (vaccine), then while one will not be sinful, one will still have to suffer the evil / harmful / horrendous consequences of the vaccine. Whatever harmful effects there are, will remain.

Furthermore, in terms of the Shariah, 'compulsion' by the employer is not valid compulsion. A man of Taqwa will rather be prepared to lose his job and struggle along. Allah Ta'ala is the Provider. Our Rizq has already been ordained and it will reach us some way or the other. The employer is not our raaziq. The employer in the context is the agent of shaitaan. The fear of losing the job and the complacency to work under the yoke of kuffaar are the effects of weakness of Imaan and lack of Yaqeen.

Q. If several wasiyyats (bequests) were made which cannot be accommodated by the third value of the deceased's estate, how will the wasiyyat's be discharged?

A. The Fardh acts will first be attended to. If after paying for the Fardh acts the third is consumed, then the other *wasiyyats* will fall away. If the wasiyyat consists of more than one Fardh act, the Fardh of greater importance will be accorded priority.

Q. I have an African grey parrot which generally has a long life. If he out lives me I need to know the following:

1. Will he form part of the inheritance?

THE ERROR OF THE AKAABIR IS NOT DALEEL

Q. When Hadhrat Shaikh Zakariyya (Rahmatullah alayh) visited South Africa some decades ago he had mass I'tikaaf and loud Thikr. According to The Majlis, this is bid'ah. How do you reconcile your view with the practices of the senior Ulama?

A. We have no need to reconcile the Shariah with the views and practices of senior Ulama if their views and practices are in conflict with the Sunnah or any aspect of the Shariah. There is the need to reconcile their practices and views with the Shariah. If such reconciliation cannot be effected, then their views and opinions have to be compulsorily set aside, and not propagated for practice as if their acts are the Sunnah.

Senior Ulama and even Auliya also err due to short-sightedness and unawareness of the circumstances and the bid'aat in which the masses are involved. Referring to such errors of the Akaabir (senior Ulama/Auliya), Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

Some customs are so firmly entrenched that even great Ulama and Sulaha (pious persons) despite their profound Taqwa and Tahaarat also are oblivious. They are extremely lackadaisical with regard to these customs. This laxity in their attitude is due to the good opinion (husn-e-zann) they entertain. They are unaware of the motives and beliefs of the masses. Their gaze does not extend to the subtle evil consequences and corruption of these customs.

Only those whom Allah Ta'ala has created for the specific mission of eradicating evil, are able to recognize and detect the corruption of these customs."

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: *"He who holds on to the obscurities/rarities of the Ulama, verily he has made an exit from Islam."* Numerous senior Ulama have echoed the same warning. It is not permissible to scuttle the Sunnah or any command of the Shariah by extracting *daleel* from such practices of the Akaabir which are in conflict with the Sunnah.

Questions and Answers

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2. If an heir agrees to care for him will he form part of his/her share of inheritance which will then be reduced? How will his value be calculated?

3. Can I make wasiyyat for an amount of money to be set aside for his food, vet bills etc. so as not to burden the person financially?

A. (1) Yes, your parrot will form part of your estate to be inherited by your heirs.

(2) The heir who accepts to take the parrot and care for it will be accepting it as part of his/her inheritance payment.

3) Yes, you may make the wasiyyat and appoint someone who will take possession and be the trustee. The amount will come from one third of your estate's value.

Q. If a woman is giving birth and the situation becomes critical and the doctor asks the husband to choose whether he should try to save the mother or baby, Islamically what is the correct answer?

A. The doctor speaks kufr drivel. Tell him to just do his job and not present a haraam choice for the mother to decide between her life and the infant-to-be-born's life. Tell him not to assume the Function of Allah Ta'ala. Only the one whom Allah Ta'ala has decreed to die, will die. The doctor is influenced by kufr ideas, hence he disgorges kufr advice which is Waajib to reject.

Q. When writing school exams, is it permissible for the Muslim child to answer with kufr, e.g. Darwin's theory' and the 'big bang' theory? The origin of the universe and mankind are based on these kufr theories. What should Muslim school children do?

A. It is firstly haraam to attend these secular kuffaar schools. Both Imaan and Akhlaaq are ruined in the immoral kuffaar school environment. It is kufr for the students to repeat the kufr in their writings even if they do not believe in it. If a baaligh child writes such kufr, he/she loses his/her Imaan. Their parents will join them in Jahannam for their kufr since these evil parents have chosen Jahannam for their children by casting them into the cauldron of kufr and immorality.

Q. Sisters are using Majlis fatwas on facebook. However, they post videos of people, government, situations around the world, the work of dajaal devilish images, pop stars & their videos when posting these proofs. There is even music in the background. Is this permissible for Dawah using images and videos?

A. Pictures of animate objects are haraam. It is haraam to use haraam methods for da'wah purposes. In fact it is an aggravated haraam. It is a mockery of the Prohibition of Allah Ta'ala and of His Deen to utilize haraam methods. The sisters should desist from the employment of haraam.

Q. If a person posts animate images, such as insects, spiders, cats, and another person comments 'SubhaanAllaah', look at Allaah's beauty', is this allowed?

A. Using the Name of Allah Ta'ala as a compliment for haraam pictures is like reciting Bismillaah when eating pork or drinking wine. It is not at all permissible.

Q. Regarding a women on horse back, does it specifically refer to horses or any mode of transport?

A. It covers any form of transport wherein the woman will be exposed. As far as possible women should not sit in the front seat of vehicles.

Q. Can a group of women go out to a restaurant without mahram and have some Muslim lady fun?

A. You mean Iblees lady fun! Women who engage in such lewd activities suffer from the malady of prostitute-tendencies. They emerge from their homes under the Curse and Wrath of Allah Ta'ala. Mahrams who accompany them for their satanic tog are vile cuckolds *(dayyooth)* who also are accursed.

Q. Can men & women who are discussing Deen be friends on social media where they discuss deeni matters and make comments etc.?

A. Such social media relationship is zina relationship. It is haraam.

Q. Is it permissible for a woman in Iddat to visit her ailing father and to console her mother?

A. A woman in Iddah may not leave the house to visit even her ailing father or to come and console her mother. She should content herself with making dua. However, if her ailing father is dependent on her for service, then she may pass her Iddat in his home.

Q. Many people charge 'key money' when hiring out their vacant shops. Is this permissible?

A. 'Key' money or goodwill money is haraam. It is Riba.

Q. The properties of a deceased are registered in the name of a Trust. Are the beneficiaries of the Trust the owners of the properties now?

A. According to the Shariah, a company or a trust is a fiction which has no existence and no reality. The assets of the trust are the property of the deceased. As such it belongs to the heirs, not to the beneficiaries of the fictitious being (the Trust). Only the Islamic heirs inherit the assets of the Trust.

Q. What is the relationship between Ahl-e-Kitaab and the term 'Abrahamic Religions'?

A. There is simply no relationship between the false/baseless term, 'Abrahamic Religions' and the Qur'aan term, Ahl-e-Kitaab. 'Abrahamic Religions' in the context used nowadays is a stupid lie.

Q. Is the surrogacy technique permissible?

A. Surrogacy is absolutely haraam.

HARAAM CARRION SHENANIGANS

Q. JUM (Jamiatul Ulama of Mauritius) has decided to charge fees for their 'Halaal Certificates'. As far as I know, they consider it to be permissible. I made Niyyat of resigning as their Halaal Inspector. To be frank, I really do not want to continue this work anymore. We just went to a slaughterhouse where chickens were being boiled alive. They were not completely dead after being slaughtered and yet they put the chickens into the boiler. This same slaughterhouse boils already dead carrion chicken in the same boiler and it goes through all the other processes then crushes the meat for their dogs.

There are other frauds that the owner committed. I informed the Halaal Department about all this. Their response was to call for the owner in the office. I asked them if it is necessary to call him. They replied YES. I said nothing further as I have no more hope in them. Their concern is money on the pretext of lack of funds.

I can say that they are certifying carrion and haraam meat. Should I resign?

A. In fact it is Waajib to resign immediately. So-called 'halaal' inspectors are aiding the vile carrion shaitaaniyat. They assist in feeding Muslims carrion, and for this they will have to answer on the Day of Qiyaamah. The objective of this satanic profession is only money – haraam money. In the process of earning such haraam money, these molvis are recklessly certifying carrion. All fear for Allah Ta'ala has been eliminated from their hearts. They have incorrigibly damaged their hearts and tarnished their Imaan with filth and haraam. They are therefore incapable of distinguishing between halaal and haraam. As long as the boodle flows into their pockets, the rotten, stinking, diseased carrion need to be halaalized for Muslim consumption.

Muslims who devour the carrion are perhaps more blameworthy than even these scoundrel molvis who halaalize the jeefah (carrion). It is with their haraam support that this haraam, satanic halaalization of *jeefah* is made a flourishing profession.

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Q. Some Ulama who were staunch upholders of the covid protocols died on a Friday. Does this not mean that they were correct in their opinion?

A. No it does not mean that they were correct. Even if we see them sitting under the Arsh, it will not mean that they were correct in their haraam views acquired from the atheist enemies of Allah Ta'ala. There is no certitude that every person who dies on a Friday night is forgiven or that he was on the path of righteousness. Millions of kuffaar and fussaaq all over the world die on Friday nights. Just as there is no certitude that every person who dies on the battlefield is a Shaheed although we shall say that he is a martyr so too does it apply to deviates who die on a Friday. Only Allah Ta'ala knows.

The criterion for us is the Shariah, not the occasion of a person's death. There is no need to be perturbed. Allah Ta'ala deals with people as He deems appropriate. We are not concerned with what Allah Ta'ala will decide about the deceased. We are concerned with His Deen. Whoever, is astray in terms of the Shariah, shall be proclaimed as such. If Allah Ta'ala forgives even the deviate, it is His Prerogative to do so. It is His Rahmat. He does as He wills.

Q. Is it necessary for men to observe purdah for maids working in their homes?

A. It is Waajib for the menfolk to observe purdah. It is absolutely necessary.

Q. A man said in anger to his wife: 'Take your stuff and go!' Is this Talaaq?

A. The statement: *'Take your stuff and go!'* will be Talaaq Baain (Irrevocable Divorce) only if the husband says that his niyyat (intention) was Talaaq.

Q. How do I know that I have pride? How should I get rid of pride?

A. Pride exists in all people. Everyone is encumbered with an evil nafs. When you are insulted or criticized and you become angry, and are poised to vent your anger, then understand that your anger is the effect of pride. You are required to restrain your anger. Do not give vent to it. Repeatedly struggling against your nafs/ desire by suppressing it, will bring your pride under control. Read books of the Auliya. Read our kitaab, *Shariat & Tasawwuf* for a better understanding of the evil attributes of the nafs.

Q. Is it permissible to perform Tahyatul Musjid during Fajr time?

A. It is not permissible to perform Tahyatul Musjid during Fajr time. No Nafl is permitted during this time.

Q. Immediately after Maghrib Fardh Salaat, a Tablighi brother reads the kitaab for a couple of minutes. I got up with the intention to perform Sunnat Salaat. Another Tablighi brother prevented me, saying that I am disrespectful and that I should sit and listen to the kitaab-reading. What should I do?

A. Reading the kitaab immediately after Fardh Salaat is bid'ah. It prevents from the Masnoon act of performing the Sunnat Salaat *immediately* after the Fardh. It is not permissible to engage in anything, not even Tilaawat of the Qur'aan Majeed before the Sunnatul Muakkadah which adjoins the Fardh Salaat. Both the reader and the chap who prevented you are disrespectful to the Deen and are bid'atis. The person who prevented you from the Sunnat Salaat is an ignoramus. Ignore him and perform your Sunnat Salaat. Do not sit to listen to the book-reading after Fardh Salaat.

Q. I received $7000 from a government institution a couple of months ago. I have used from this money for my daily needs. Do I have to pay Zakaat on this amount?

A. If 12 months after the date of having received the $7000, you still have the Zakaat Nisaab amount or more, then Zakaat has to be paid on that amount, not on the initial $7000.

The Zakaat Nisaab is the value of 612grams or 21.6 ounces of silver. You should ascertain the price of silver in the U.S.A. Assuming that the price for this amount of silver is $500, and 12 months after having received the $7000, you have $2,000, then you have to pay Zakaat on $2000, not on $7000.

If after 12 months the amount remaining is less than $500 (the assumed Nisaab), then there will be no Zakaat payable.

Q. I am a female physician. Is it permissible for me to attend to an 18 year old boy?

A. If a Muslim male physician is not available, then the boy should be referred to a non-Muslim male. If a suitable non-Muslim male physician is not available, then a Muslim female physician may attend to him observing Hijaab to the best of her ability.

Q. If a girl refuses to marry a boy but is forced by her parents, will the nikah be valid?

A. If the girl has refused, the nikah will not be valid. However, if she verbally consents, then the Nikah will be valid even if she does not want to marry the boy. If she does not want to marry the boy, she should not verbally consent.

Q. A customer wants to return the item he bought and wants a refund. Also the item is not defective. Can I deduct a percent-

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THE KUFR OF CONTAGION

Q. A person takes a Covid test. The test shows positive. Either they are symptomatic or asymptomatic. There are 4 questions that arise:
(A) They, in accordance with government guidelines, isolate for the stated period in the belief of indiscriminate contagion. What is the state of such a person's Imaan and Nikah?
(B) Some argue, that Islam teaches us to take reasonable precautions and this constitutes a reasonable precaution. This in reality is a disingenuous argument to cover for their belief in contagion contrary to the explicit teaching of Nabi Sallallahu Alayhi Wasallam. What is the state of such a person's Imaan and Nikah?
(C) Persons in above 2 categories then tell others that they should test themselves and isolate if need be. In other words they are pushing their ideology on to others. How should a Muslim deal with such requests which are constant?
(D) There are many "Muslims" who hold such beliefs. Does this mean a whole swathe of them exit the fold of Islam?

A. 1) If the isolation is self-imposed, not forced by the zaalim government, and if this person has been informed that disease is not contagious, then his belief based on what the atheists inform him, is kufr. He should renew his Imaan as well as his Nikah.

2) While Islam advises laymen such as us to adopt reasonable, lawful precautions, it NEVER advises adoption of kufr. Kufr is not a precaution. It is satanism. If these protocols of the atheists are valid precautions, Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah would have adopted same on the command of Allah Ta'ala. However, the Qur'aan and Sunnah emphatically negate these acts of shaitaan being precautions. Please read the numerous articles and booklets we have published on this subject. All are available on our website.

3) Their ideology and advice to others are kufr with the same consequences mentioned in No.1 above.

4) Most certainly it "means that a whole swathe of them exit the fold of Islam." And, this is not surprising because Rasulullah (Sallallahu alayhi wasallam) had predicted this type of kufr which cancels Imaan. Hadhrat Abdullah Bin Amr (Radhiyallahu anhu) narrated the following Hadith:

"An age will dawn when the people will gather in their Musaajid and perform Salaat whilst not a single one will be a Mu'min."

A SEPARATE HOME –A WIFE'S RIGHT

Q. I am faced with a dilemma and I'm hoping for your esteemed advice. In today's day and age we hear from many Ulama that newly wed couples should stay separate from the husband's parents. In our economically depressed country, what happens to youth who are newly graduated and just started working? Starting salaries are ridiculously low in our economy today.

What happens to young men such as myself? Young men who recently graduated, earning around R7000 as a starting salary in a company that increases salaries by a measly 8% a year and whose families can not afford to support a second household?

And the only way to make Nikaah is to stay with my parents for the first few years? To wait to earn a salary that is enough for a separate house will take many many years.

Are we advised and expected to wait until then to make Nikaah?

A. The Shariah has granted a woman the right to have her own private quarters to live where her in-laws may not intrude without her permission. Most in-laws labour under the impression that a daughter-in-law is a free maid. Innumerable marriages collapse and end in divorce due to incompatibility, dispute and enmity between the daughter-in-law and her mother-in-law.

If a woman is not prepared to marry a man who is unable to provide her a separate home, then no one can force her to marry that man. If she is agreeable to live with her in-laws, it is her choice. Hence, the issue is with the woman. If she insists on living separately, no one can compel her to stay with her in-laws.

Regardless of your urgent need to get married, you do not have the right nor the authority to demand that the woman lives with your parents, if she refuses. There is no one who can compel her. Such compulsion is haraam.

There is nothing the Ulama can do. They can not compel a woman to marry a man who is unable to provide her a separate home. If she of her own accord agrees to live with the in-laws, it is her own choice. If the woman is not prepared to live with her in-laws, she will be within the ambit of the Shariah. This is an issue which has to be decided between the parties before marriage. Whether to marry a man who is unable to provide a separate home or not to marry him, is the woman's choice and right. No one can pressurize her to accept living with her in-laws. Such pressure is *zulm.*

Allah Ta'ala knows why He has granted her this right. In the vast majority of cases, mothers-in-law subject the daughter-in-law to a reign of tyranny. Her life is regimented in her husband's house. She can not claim that the house where she has to live is her home. Her freedom is vastly curtailed and tasks of others are imposed on her. The mother-in-law, like a hawk watches how she cooks, dresses, and packs her kitchen and bedroom cupboards. Her life becomes miserable under the dictation and domination of her in-laws. That is why Allah Ta'ala has bestowed to her the right of a separate home, entry into which may not be gained by the in-laws without her permission. Intrusion into her privacy is standard procedure in most homes where the daughter-in-law has to live with her in-laws.

VACCINATION SATANISM

THE CALL OF THE WORLD COUNCIL FOR HEALTH

World Council for Health Calls for an Immediate Stop to the Covid-19 Experimental "Vaccines"

A. CONSENSUS OF WORLD'S FOREMOST EXPERTS

Globally renowned experts, including Dr. Paul Alexander, Dr. Byram Bridle, Dr. Geert Vanden Bossche, Prof. Dolores Cahill, and Drs. Sucharit Bhakdi, Ryan Cole, Richard Fleming, Robert W. Malone, Peter McCullough, Mark Trozzi, Michael Yeadon, Wolfgang Wodarg, and Vladimir Zelenko, among many others, consistently warn the world about the adverse effects resulting from Covid-19 experimental injections; they also warn about their long term effects, which cannot be known at this time since most clinical trials will be not completed until 2023, and some as late as 2025.

In June 2021, Dr. Tess Lawrie, co-founder of the World Council for Health and member of the Council's Steering Committee, courageously described the global crisis and called for urgent action: "There is now more than enough evidence on the [UK] Yellow Card system to declare the COVID-19 vaccines unsafe for use in humans. Preparation should be made to scale up humanitarian efforts to assist those harmed by the COVID-19 vaccines and to anticipate and ameliorate medium to longer term effects."

B. DECLARATION

The World Council for Health declares that it is time to put an end to this humanitarian crisis. Further, the Council also declares that any direct or indirect involvement in the manufacturing, distribution, administration and promotion of these injections violates basic principles of common law, constitutional law and natural justice, as well as the Nuremberg Code, the Helsinki Declaration, and other international treaties.

C. UNCENSORED FACTS

We now know that children are over one hundred times more likely to die from these experimental injections than Covid-19. Injected athletes, globally, are collapsing before our very eyes. In spite of the fact that reporting systems are limited and passive, millions of adverse effects have been recorded, which include death, paralysis, blood clots, strokes, myocarditis, pericarditis, heart attacks, spontaneous miscarriage, chronic fatigue and extreme depression.

See: coronavirus-yellowcard.mhra.gov.uk
See: vaers.hhs.gov
See: ema.europa.eu/en/human-regulatory/researchdevelopment/pharmacovigilance/eudravigilance
See: vigiaccess.org (search covid-19 vaccine)

D. VICTIM TESTIMONIES

The World Council for Health acknowledges and respects the experiences and testimony of the victims of this worldwide medical experiment. We also declare and confirm that safe, effective and affordable treatments for Covid-19 exist and should be made available to all who need them.

See: wewanttobeheard.com
See: nomoresilence.world
See: vaxtestimonies.org/en

E. NOT SAFE, NOT EFFECTIVE

Recent studies confirm the risks associated with Covid-19 experimental injections. Emerging research establishes that the injections are neither safe nor effective, and, in fact, are toxic. While some of the known ingredients of the injections cause biological harm, it is even more concerning that the unknown and undisclosed ingredients may present an even greater threat to human health.

F. CEASE AND DESIST

The World Council for Health is ethically and lawfully bound to issue this Declaration, demanding that governments and corporations cease and desist from direct or indirect participation in the manufacturing, distribution, administration or promotion of Covid-19 experimental injections.

The Council declares that every living man and woman has a moral and legal duty to take immediate and decisive action to halt this unprecedented medical experiment, which continues to cause unnecessary and immeasurable harm.

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MOLVI SHENANIGANS

Commenting on the attitude of Molvis, Hadhrat Maulana Masihullah (Rahmatullah alayh) said: *"Hadhrat Waalah (i.e. Hadhrat Maulana Ashraf Ali Thanvi –Rahmatullah alayhi) had said on the basis of experience that Molvis should not be hastily accepted in Bay't because they speak deceptively (with forked tongues)."*

THE CALL OF THE WORLD COUNCIL FOR HEALTH

(Continued from page 6)

G. NOTICE OF LIABILITY

The right of bodily integrity and the right to informed consent are inalienable and universal human rights, which have been trampled by government mandates and corporate imperatives. Thus, the World Council for Health declares that any person or organization directly or indirectly participating in the manufacturing, distribution, administration or promotion of Covid-19 experimental biologics will be held liable for the violation of principles of justice grounded in civil, criminal, constitutional and natural law, as well as international treaties.

About the signatories

We are your World Council for Health

This declaration was created and signed by doctors, lawyers, and others assisting to steer the newly formed World Council for Health

About Us

World Council for Health

Signed November 29, 2021

Charles Kovess
Dr. Jennifer Hibberd
Dr. Naseeba Kathrada
Dr. Robert J McLeod
Dr. Vince Vicente
Dr. Tess Lawrie
Dr. Mark Trozzi
Dr. Maria Hubmer Mogg
Michael Alexander
Dr. Tracy Chandler
Dr. Zac Cox
Dr. Stephan Becker
Karen McKenna
Shabnam Palesa Mohamed

WOMAN'S NAME

Question

Does a female have to conceal her name? Is it against modesty for a female to mention her name. Can a female reveal her name on twitter? A mufti says that it is permissible for a woman to publish her name. In support of his contention, the mufti says:

"Hence, the Prophet (sallallahu alayhi wasallam) would mention the names of his noble wives and daughters in public, and he addressed and referred to many females by name."

The mufti also supports his view with narrations of the Sahaabah and other Ulama. He also says that most scholars mention the name of the bride in the Masjid and in many cemeteries the name of the female is written on the grave. He has similar other arguments to support his view of a female exposing and publishing her name. Please comment?

Answer

The arguments of this mufti are moronic and expose his shallowness of understanding. The arguments he proffered have no relationship with the question which pertains to a female revealing her name on brothel-media. 'Social' media is pure shaitaaniyat. It is the primary propagator of fisq, fujoor and kufr in this era. It is filth – najaasat and haraam.

The question pertains to a female herself revealing her name on devil media thereby exposing herself to all and sundry – to fussaaq, fujjaar and kuffaar – to scoundrels of the worst kind. These media excel in pornography and in every satanic art of immorality and vice. Furthermore, the mention of the names of females by Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and other Ulama was NEVER the case of women revealing their names to a public drunk with carnal lust. The noble Wives of Rasulullah (Sallallahu alayhi wasallam) did not publish their names. They did not advertise themselves as do these shameless, immoral women who advertise themselves on devil's media. The women whose names were mentioned did not expose themselves. They did not reveal their names. Others mentioned their names.

The moronity, stupidity and puerility of the mufti is quite conspicuous with his stupid 'daleel' of women's names appearing on boards in graveyards. This is no Shar'i daleel. It is plain stupidity. Furthermore, the dead woman buried underground has decomposed into dust. The issue of exposure may not be applied to her. She is not exposed by her name being revealed. Also, the deceased woman did not expose or reveal her name. Others did it, and there is no Shar'i validity and no real need for even mentioning her name on a graveyard board.

As for the bride's name being mentioned during the Nikah ceremony at the Musjid, this is based on need. The Shariah emphasises the publication of marriages. Furthermore, it is not the woman who is revealing her name. Others mention the name of the bride. There is no link between others mentioning the names of females for whatever good reason they have, and a woman herself advertising her name like a prostitute on media which excel in pornography and prostitution.

Rasulullah (Sallallahu alayhi wasallam) said: *"Woman is Aurah."* This applies to the whole of the woman, including her name. It is not permissible for a woman herself to reveal her name to a rotten public on media which are more rotten, filthy and immoral. A woman who advertises herself on these devil's media is heavily sedated with the tendencies of prostitutes. She is utterly shameless, and more shameless than her is the moron mufti who ha-

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AN INCUMBENT SUNNAH

Allah Ta'ala says in the Qur'aan Majeed:

"When you enter (your) homes, then recite Salaam for yourselves, for it is a blessed and an excellent greeting from Allah. Thus does Allah explain to you His Laws so that you understand."
(An-Nur, Aayat 61)

If on entering even your own home, there happens to be no one present, then make Salaam as follows:

اَلسَّلَامُ عَلَيْنَا وَعَلٰى

عِبَادِ اللهِ الصَّالِحِيْنَ

"Salaam on us and on the pious servants of Allah."

There are usually Malaaikah (Angels) present in the Mu'min's house. These Angels will respond to the Salaam. This is a much-neglected Sunnah which should be revived. Reviving a lost/forgotten Sunnah is rewarded with the reward of a hundred Shuhada (Martyrs).

IBAADAT COMES FIRST

A Sahaabi mentioned to Rasulullah (Sallallahu alayhi wasallam) that he intends to go to Bahrain for trade. Our Nabi (Sallallahu alayhi wasallam) instructed him to first perform Salaat, then embark on the worldly act.

From this Hadith as well as many other narrations and Qur'aanic verses it is abundantly clear that the Mu'min should commence all his worldly activities and attend to his worldly and physical needs first with Salaat and Dua. Ibaadat is of primary importance. It has priority over all our worldly affairs.

The same applies to medical treatment. First resort to Salaatul Haajat and Dua, then pay attention to the lawful means which Allah Ta'ala has created for the worldly matter. The worldly means and agencies are secondary. However, the norm now is to resort to dua when one has failed in the worldly activity.

An act which is commenced without Ibaadat becomes contaminated with *shaitaaniyat.* With the Name and Obedience of Allah, come *barkat* and success. And, even if there is failure in the worldly enterprise, the true Mu'min will understand that it is the decree of Allah Ta'ala and in it is goodness for him in this dunya and the Aakhirah. This is Tawakkul. Allah Ta'ala says in the Qur'aan Majeed:

"Perhaps you dislike something while (in reality) it is good for you."

Give Sadqah in the beginning. Don't procrastinate for the time of failure and loss.

SCOUNDREL MUNAAFIQ TRUSTEES

There is a masjid in Lenasia namely Shaanul-Islam in which a lot of temple protocols were implemented and still is accommodated. These crimes were imposed by the trustees. Now they fear their term is almost up and elections is around the corner, they hope to hide and restrict the AGM for the current year which has been postponed for quite some time.

Mufti Saheb what should we do to get these oppressors removed as we are but a minority. A brother who is keen on taking them on sent me the details of their crimes.

Shanul Islam Masjid of Lenasia, closed the masjid a week even before the President announced the lockdown. The mutawaallis enforced the closure yet at the same time kept their business running.

They have been delaying as long as possible to have the elections, knowing full well that a few of them are not able to stand again as they served two terms already.

They went to extreme lengths. They threatened musallies for not wearing masks.

They closed the toilet and Wudhu facilities. They prevented Sunnah and Witr Salaat. They removed the Quran Sharif. They created social distancing saffs.

When the Masjid was closed, they introduced on EID day the takbeer to be called out for about 15mins before Ishraaq over the external loudspeaker.

They have now relaxed all the rules, but they still permitting a section for the social distancing.

We attempted to get the constitution in Jan 2021 by politely requesting it, they refused to handover saying it was not necessary. Eventually we asked Adv. Yushua Tayob to assist, which he did and they were forced to hand it over.

They have now said we need to be registered to vote but they are vague about details on when is the election. They are currently strategizing who can succeed them with the same mentality as them it seems. (*End of the brothers message).*

ANSWER

If the musallis refuse to take action to oust these munaafiq scoundrels, you will then be unable to kick them out. While legal action could be instituted to compel the louts to hold the AGM and to elect new officials, you should consult the attorney in this regard.

A DEVIATE'S INTERPRETATION

Q. It is mentioned in the Qur'aan that Allah Ta'ala said to Hadhrat Zakariyya (Alayhis salaam) the sign for his barren (infertile) aged wife of 90 years having conceived, will be his inability to speak for three days.

During this time he spoke by means of signs. I had always understood that the Nabi had become physically dumb, that is he was unable to literally speak.

However, Maulana Abul Kalaam Azad explains in his commentary, Tarjumaanul Qur'aan, that it meant that he had to fast three days by way of abstaining from talk. This type of fasting, i.e. observing total silence, was a Deeni practice of Bani Israaeel.

The Maulana says that it does not mean that Hadhrat Zakariyya (Alayhis salaam) was rendered physically unable to speak.

Is this interpretation correct?

A. Firstly, Kalaam Azad was a deviate. He was a Hindu bootlicker. He was the servant of Ghandi who dictated to him. He followed Ghandi, not the Qur'aan. The stupid interpretation of this deviate is in diametric conflict with the interpretation of the Sahaabah and the Salafus Saaliheen. It is in denial of the clear meaning of the Aayat. His stupid interpretation is *baatil*. Basically, he was a jaahil with corrupt beliefs. Discard his drivel.

YEARNING FOR MAUT

Wishing and yearning for Maut (death) due to worldly difficulties are not permissible. However, Auliya are generally overwhelmed by the Love of Allah Ta'ala, hence they yearn for Maut to be in proximity with Him. Also, for valid reasons of the Deen such yearning is permissible.

During a plague, Hadhrat Aabis Ghaffaari (Radhiyallahu anhu) would make dua for Maut and repeatedly would he exclaim: "O Plague (i.e. the Rabb of the Plague)! Take me!" His cousin said: "O Aabis! How can you make such a dua when you are aware that Rasulullah (Sallallahu alayhi wasallam) had said: *'No one of you should yearn for Maut, for verily it severs all (good) deeds."*

Hadhrat Aabis (Radhiyallahu anhu) said: "Yes, I have heard it, but I fear six things which I had heard from Rasulullah (Sallallahu alayhi wasallam) and which he feared for his Ummah: (1) The reign of unfit persons (who will become rulers, kings and government officials). (2) Abundance of police (3) Illegal trade (4) Severing family ties (5) Killing will be regarded with insignificance (6) Such people who will make a song of the Qur'aan (i.e. such as today's fussaaq qaaris), and those lacking in Deeni understanding will be ushered to the front."

Hadhrat Abu Bakr Siddique (Radhiyallahu anhu) was asked to explain his yearning for Maut. He responded: "I fear to be in an age in which Amr Bil Ma'roof Nahyi Anil Munkar will be abandoned."

Hadhrat Abu Ubaidah Jarraah (Radhiyallahu anhu) and Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu), both very senior and top-ranking Sahaabah made dua for Maut in the Plague of Amwaas. They described the Plague as a Rahmat and a Shahaadat and yearned to die by the Plague. Their supplication was accepted and both gained Shahaadat in the Plague of Amwaas. They did not perish like dogs in filthy hospitals with filthy kuffaar staff administering filthy haraam medical treatment in torturous circumstances of conspicuous kufr.

THE AGE OF SENILITY

"Among you are those whom We return to the age of senility." (Qur'aan)

Rasulullah (Sallallahu alayhi wasallam) sought refuge with Allah Ta'ala from the *senility* of old-age. Hadhrat Sa'd (Radhiyallahu anhu) narrated in this regard that Rasulullah (Sallallahu alayhi wasallam) would make dua as follows:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْبُخْلِ
وَاَعُوْذُبِكَ مِنَ الْجُبْنِ وَاَعُوْذُبِكَ مِنْ اَنْ اُرَدَّ اِلٰی اَرْذَلِ
الْعُمُرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْیَا وَعَذَابِ الْقَبْرِ

"O Allah! Verily I seek Your protection from niggardliness, and I seek Your protection from cowardice, and I seek Your protection from being returned to the age of senility, and I seek Your protection from the fitnah of this world and the punishment of the Grave."

Abundant Tilaawat of the Qur'aan Majeed together with abstention from sin and futility prevent the condition of senility overtaking one in old-age.

THE SURFACE AND THE BOWELS OF THE EARTH

Rasulullah (sallallahu alayhi wasallam) said: "When your rulers are the noblest among you; your wealthy are the most generous among you and your affairs are decided by mutual consultation, then the surface of the earth is better for you than its bowels (the grave). (But) when your rulers are the worst among you, your wealthy the most niggardly among you, and your affairs are entrusted to your womenfolk, then the bowels of the earth (the grave) will be better for you than the surface of the earth." That is, death will be better than living on earth. This Hadith aptly fits the present time.

UNNATURAL DELAYING OF HAIDH

Is fatwa below on fatwa website correct? My wife wanted to know.

DELAYING MENSTRUATION BY INJECTION
Is it permissible for a Woman to have an injection for the purpose of delaying menstruation to enable her go through ibadah like Hajj or Umrah?

Answer
In principle, a woman should not tamper with and alter the natural state of her body as created by Allāh Ta'ala. Generally, a woman would know her monthly cycle and may then make use of calculations to determine a suitable date to perform Umrah.

The use of such injections would, however, be permitted under unavoidable circumstances such as in the case of Hajj wherein a woman would be unable to perform the obligatory Tawāf (al-Ziyārah) before her departure date from Makkah.

This is also provided that it is done under the medical guidance of one's doctor and is not proven harmful to the body.

Answer

The fatwa is moronic. In the first place it does not answer the question. The question is about permissibility of perpetrating the satanic unnatural act of taking medication to prevent haidh for the purpose of *going to perform Hajj and even Nafl Umrah.*

The questioner does not ask about specifically Tawaaf Ziyaarat. Since this mufti is in bewilderment and off the track in shoving his own implied question into the Istifta', he relates the question to Tawaaf Ziyaarat to produce his idea of "unavoidable circumstances".

He says that the satanism is permissible "under unavoidable circumstances". What is so "unavoidable" about not going for Hajj and Umrah? Today, even Fardh Hajj should be delayed due to the vaccination and other acts of shaitaaniyat.

Then the mufti speaks more drivel by saying: *"This is also provided that it is done under the medical guidance of one's doctor and is not proven harmful to the body."*

Shaitaan has really convoluted the brains and thinking of the muftis of today. Firstly 99.9% of doctors today are faasiq and even atheists. Their advice is satanic rubbish. The logical conclusion of this drivel is that if the satanic medication is harmful for the body then it will not be permissible. If so, then what happens to her Tawaaf-e-Ziyaarat? In the understanding of this mufti chap, omitting Tawaaf-e-Ziyaarat should qualify the woman for the satanic medication because it does constitute "unavoidable circumstances", regardless of what her doctor says and regardless of it being harmful to her body. This mufti should answer this question. It is not for us at this juncture to present the answer. We merely point out the contradiction and drivel of his fatwa.

Let it be known and understood well that whatever method / medication is adopted to interfere with the natural process created by Allah Ta'ala is ***always*** harmful. It is by the intervention of Iblees. What the fussaaq-atheists doctors say is trash to be compulsorily discarded.

It is haraam for a woman to go for Hajj and even worse for Umrah if she has to resort to haraam.

THE BEST GIFT

Hadhrat Abu Dardaa' (Radhiyallahu anhu) said: "No friend has sent me a more beloved gift than the gift of Salaam nor did I ever receive better news than the death of a friend."

IMMORAL IMITATION OF THE KUFFAAR

By a U.K. Brother

"When We intend to destroy a nation, We increase their affluent ones (who then plunge headlong in their vice). Then the decree (of Punishment) is confirmed for them. Then We utterly destroy them." (Qur'aan)

'Whosoever imitates a nation becomes of them.' (Hadeeth)

Recently, when the Islamic Month of Rabi-ul-Awwal coincided with Winter Holidays in Northern Hemisphere, we had a glut of Seerah Programs and Conferences in competition with the Ahl-e-Bidah / Barelwis and their ridiculous street processions and marches.

Now, we are seeing Programs on Prophet Esa *alayhis salam* during Christmas Holidays, followed by dopey mureed's serving Xmas dinner to all and sundry, with some temples serving food and organising games for Muslim Youngsters.

The ostensible reason given for all these events is to call towards Deen and the Masajid.

Even so-called 'Sujood Spaces' for Makshoofat (unveiled women) are being organised and publicised by Crank Imams and Apas to attract attendees.

Just as Christian Congregations have confession areas and boxes, our Clergy are either promoting, participating, nodding approval or maintaining silence like dumb devils to all these developments.

Go past the windows of these weird temples at night and one begins to wonder if they have already been converted into discotheques - such is the effect of wall mounted flashing TFT Monitors, which are left on 24 hours. Committees are stingy when it comes to heating the Masjid for Salaah, but they have no qualms about keeping monitors (their pet projects funded by Deeni Funds) running continuously.

The consequence of promoting 'Sujood Spaces' for women is their inevitable subsequent conversion into dance halls.

Extremist, harsh and negative views?

Just Google 'Sujood Spaces' into YouTube and observe what so-called Muslim Women are up to.

This will be the inevitable consequence of drifting away from the Sunnah of Khulafah Raashideen *radhiyallahu anhum* and Umm ul Mumineen *radhiyallahu anhuma*.

It is our so-called senior Maulvis/Shaykhs who are at the forefront of these Christmas Programs on Prophet Esa *alayhis Salam* and promotion of Sujood Spaces.

Now, it is politically expedient, these very Maulvis, who classified closure of Masajid, wearing of face masks and adoption of vaccines as compulsory (*waajib*) only a year ago, they and their followers are the ones calling people towards programs, Xmas dinners and prancing spaces for women.

'You will most certainly follow the ways of those who came before you hand span by hand span, cubit by cubit, to the extent that if they enter the hole of a lizard, you will enter it too.'
The Companions asked, 'O Messenger of Allah, (do you mean) the Jews and the Christians?'
He said: 'Who else?'" (Hadeeth)

ALLAH'S AID

"Hadhrat Abu Turaab Nakhbashi (Rahmatullah alayh) said: "When a man firmly resolves to abstain from sin, then the aid of Allah Ta'ala reaches him from all sides. Three attitudes are signs of the darkness of the heart:
(1) The heart is not remorseful when sinning
(2) The heart does not incline to obedience
(3) Naseehat (advice/ admonition) makes no impact on his heart."

ENTRENCHED CUSTOMS

Hadhrat Hakimul Ummat Ashraf Ali Thaanvi (rahmatullah alayh) said:
"Some customs are so firmly entrenched that even great Ulama and Sulaha (pious persons) despite their profound Taqwa and Tahaarat also are oblivious. They are extremely lackadaisical with regard to these customs. This laxity in their attitude is due to the good opinion *(husn-e-zann)* they entertain. They are unaware of the motives and beliefs of the masses. Their gaze does not extend to the subtle evil consequences and corruption of these customs. Only those whom Allah Ta'ala has created for the specific mission of eradicating evil, are able to recognize and detect the corruption of these customs."
(End of Hadhrat Thanvi's Malfooth)

THE SAUDI KUFFAAR INSOFORIA

QUESTION

Saudi Arabia has banned the Tabligh Jamaat. In addition it has condemned the Ulama of Deoband as heretics. The Imaams of the Haramain have been instructed to condemn these two Movements. In Saudi Arabia they are outlawed. Please comment.

ANSWER

The Saudi kuffaar regime's outpouring is the effect of desperation and consternation. There is really nothing to be surprised. The kuffaar Saudi regime has abolished the entire Shariah. It has opened up even the Holy Cities for immorality and vice. Prostitution, nudity, pork and liquor are now all free Saudi enactments and accomplishments. So why be surprised and why be perturbed when these Agents of Dajjaal ban the Tabligh Jamaat and Deoband?

The increase in Saudi vice and immorality, fisq, fujoor and kufr are signs of the Great Disaster which will overtake this Western puppet Satanist regime. The Athaab of Allah Ta'ala is as sure as the rising sun. It is of the Sunnah of Allah Ta'ala to grant respite to the Accursed transgressors who have traversed beyond the point of return. The Qur'aan Majeed repeatedly informs us: *"Never will you find a change for the Sunnat of Allah."*

For us, the respite appears excessively lengthy. But Allah Ta'ala has appointed a fixed time for the demolition and destruction of the Satanists. Forty years after Nabi Musaa (Alayhis salaam) had made dua for the destruction of Fir'oun, the final punishment of Allah Ta'ala overtook Fir'oun. He and his entire army were drowned in the Red Sea, and Egypt came under the domination of Bani Israaeel.

During the period of respite of 40 years, Allah Ta'ala imposed a variety of lesser punishments on the Egyptians in the form of plagues, famine, frogs, blood, etc. But nothing mellowed the kufr of these Rubbishes who were destined for ultimate destruction. During the period of respite the Punishment is incremental. It is divinely meted out by degrees before the final blow strikes to utterly deracinate the kuffaar.

This Sunnah of Allah Ta'ala is currently unfolding in the U.S.A. where tornadoes, hurricanes, massive fires, etc. are incrementally ravaging the country. Referring to His Incremental Punishment, Allah Ta'ala says in the Qur'aan Majeed:

"Do those (Satanists) who plot evil schemes feel snug (in the misconception) that Allah will not cause the earth to swallow them or that there will not come a punishment to them from a source which they do not perceive? Or that He will seize them in their activities? Then they will have no escape.

Or that He will seize them incrementally (afflicting them with punishment by degrees)?"

(An-Nahl, 45,46,47)

Satanists – U.S. Satanists, Western Satanists, Saudi Satanists, Israeli Satanists and human Satanists of all hues who are tyrants, oppressors and the worst scum and rubbish of mankind, are all stupid. These morons never learn from history. The current League of Satanists who are seeking to destroy a substantial segment of mankind with their devil's potion (vaccines) drunkenly believe that their worldly pomp and power are assured forever, and that there is nothing now to thwart and block them from establishing and finalizing their hallucinated 'new world order'.

These Satanists who are the masters and leaders of the Saudi kuffaar dwell in the massive deception that their scientific progress, technology, plundered and pillaged wealth and their nuclear power have assured their perpetual domination of the globe. Since they all are atheists, including the Saudi kuffaar who are masquerading as Muslims, they obviously do not have the haziest idea of Divine Power and Control. Their colossal stupidity has exploded their brains into total cognitive dissonance, hence they are incapable of conceiving that a day for their own destruction is not in the too distant future.

There is no empire, no power and no nation's domination which had endured perpetually. Scientific advancement and technological progress do not cancel the Sunnah of Allah Ta'ala. Their worldly progress and power cannot guarantee perpetual domination for them. They will suddenly and rudely be shocked into reality when the Final Blow of Athaab strikes.

The current Saudi regime is Rubbish. Its miserable army and brutal security apparatus have the capability of only brutalizing its unarmed people – those who are opposed to the kufr and filth which this Kufr regime excretes at the behest of its U.S. bosses. Saudi Arabia and the Gulf States are all backyard puppet regimes. They are mere bases for the U.S.

There is no surprise in the kufr lambasting of the Tabligh Jamaat and Ulama-e-Deoband by the Saudi kufr regime and its kuffaar imams installed in the Musaajid. Since the Saudi regime is virulently anti-Islam, having banned all Islamic activity in the country, it sees pure Deeni movements as a threat to its survival. Thus, the fear for Deeni movements of the Saudi kuffaar is in reality a huge hyperbole. Despite both the Tabligh Jamaat and Deoband being in their death throes due to their own corruption and abandonment of Amr Bil Ma'roof Nahy Anil Munkar, and their satanic embrace of the dunya, the Saudis believe that these movements are the gravest threats for its survival.

As for the People of the Deen, they should not at all be concerned about the stupid ranting of the Saudi kuffaar. Whatever will happen will be only by the decree of Allah Ta'ala. The Qur'aan assures us:

"The Keys of the Ghaib are by Him. He is aware of what is in the ocean and on the land. Not a leaf drops but He is aware. There is not a seed in the darkness of the earth nor anything moist or dry, but it is recorded in a Clear Book."

The Saudi kuffaar are miserable copro infosoria emulously licking the impure boots of their western masters. They are vermin earmarked for elimination.

IMAAM GHAZAALI'S NASEEHAT

Imaam Ghazaali (rahmatullah alayh) said:

"Listen attentively! Allah has concealed His pleasure in His obedience. Therefore, regardless of how insignificant an act of obedience and ibaadat may appear, never view it with disdain. Perhaps His Pleasure is concealed in it.

He has concealed His Wrath in sin. Therefore regardless of how small the sin may appear, never consider it insignificant. Perhaps His Wrath is concealed in that sin.

He has concealed His Friendship and Proximity in His servants. Therefore, never despise anyone regardless of him being a sinner. Perhaps Allah's Pleasure is concealed in some excellence of the sinner, and it (His Pleasure) may suddenly become manifest at the time of the person's death."

EVIL CHANGES

Hadhrat Huzaifah (Radhiyallahu anhu) said: "Verily, today your *Ma'roof* (good) deeds were *Munkar* (evil) in the past age. And, your *Munkar* were *Ma'roof* during the past age. You will remain on goodness (righteousness) as long as you recognize the Haqq."

Commenting on this Hadith of Hadhrat Huzaifah (Radhiyallahu anhu), Mulla Ali Qaari (Rahmatullah alayh) said:

"Certainly this is the truth. Much of the *ma'roofaat* of these eras were considered *munkaraat* during the age of the pious Sahaabah. Among such *ma'roofaat* of these later eras are adornment and elevation of the Musaajid; spending huge amounts of money on beautifying Musaajid (such as engraving, inscribing, etc.); luxurious carpets. Among this is singing the Qur'aan and Athaan. *(The qaari concerts and Qur'aan competitions of this era come within the scope of this evil change.)*

CONVERSATION IN THE MUSJID

Among the evil practices in vogue is speaking or worldly conversation inside the Musjid. Even Ulama are careless in this regard. Rasulullah (Sallallahu alayhi wasallam) said:

"Talk in the Musjid devours good deeds just as cattle devour grass."

Once when Nabi Isaa (Alayhis salaam) saw some people speaking inside the Musjid, he knotted his shawl into a rope and struck the people with it. Severely reprimanding them, he expelled them from the Musjid.

Standing in the Musjid in conversation has become a norm. This sin is flagrantly practised on occasions of Nikah. Immediately after the Nikah, people stand in groups engaging in stupid, silly talk which is HARAAM inside the Musjid even if permissible outside the Musjid. They become totally oblivious of the fact that they are in the Musjid, hence their haraam bantering. They invite the Wrath and Curse of Allah Ta'ala when they defile the sanctity of the Musjid with their gibberish talk.

The Musjid is not the venue for congratulating the groom, for shaking hands and exchanging silly 'niceties'. Such worldly talk in the Musjid is of the practices of the Quraish during their era of Jaahiliyyah. Hadhrat Ibn Abbaas (Radhiyallahu anhu) said:

"It was the practice of the Quraish to form circles (in the Musjid) and engage in talk around Baitullah."

Allaamah Najmuddin Ghazzi (Rahmatullah alayh) states: *"This is the condition of those who sit in the Musaajid in this age – in the Musjid of Damascus and other Musaajid, especially during Maghrib and Ishaa. They engage in worldly talk."*

Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said:

"In the later times will be people who will sit in the Musaajid, forming circles. Their Imaam will be the Dunya (the world). Do not sit with them. Allah has no need of them."

WOMAN'S NAME

(Continued from page 7)

laalizes such haraam exposure.

The mufti says: *"There is no reason for it to be concealed. No boy will develop an interest or get any feelings for a girl just due to her name."* It is not permissible for a chap so ignorant to issue fatwa. It is not a mere issue of a name of a female. The advertisement of the name comes with other paraphernalia which open the avenue for zina. Females advertising themselves, especially on these immoral, haraam media are prostitutes at heart. The moron mufti has soothed their immoral consciences with his zigzag stupid fatwa.

There is abundant reason for a woman NOT to reveal her name in public. The imperative need is for her to conceal her name. Just what is her motive for self-advertisement? The stupidity of the mufti is colossal. Every act is motivated. Why would a woman advertise herself on immoral, porno facebook and the like? One need not be a repository of *baseerat* and any erudition to understand the underlying motive of a female who advertises herself. Iblees operates cunningly by degrees. He lures and entangles with such issues which moron, *maajin* muftis proclaim 'permissible', but which in reality ignite the conflagration of sin and vice.

Stupidly and baselessly does the jaahil attempt to justify his haraam fatwa with the name of Hadhrat Faatimah (Radhiyallahu anha). O Jaahil! When did Hadhrat Faatimah (Radhiyallahu anha) ever advertise or publicize or reveal her name. She was the Queen of Jannat who had introduced the Sunnah of FIVE shrouds for the dead body of a female. She was the one who had instructed that people should not be informed of her death, and that she be buried secretly. Only a man whose brains are operating in disequilibrium has the temerity and the stupidity to justify the acts of lewd facebook women with the Name of Hadhrat Faatimah (Radhiyallahu anha).

The jaahil says that in Muatta Imaam Maalik at least 74 names of females are mentioned. Not a single one of these noble females had ever revealed their names. There is utterly no basis for the haraam fatwa of the jaahil mufti in the names of the females in Muatta.

The mufti maajin has not been able to mention one Muslim female – one among the illustrious Ladies of Islam who had advertised or revealed or exposed her name. He has merely disgorged the drivel of some Ulama having mentioned the names of some noble ladies. But this is never a daleel for justifying the exposure which prostitutes are giving to their names on these porno sites and media.

FORGETTING THE QUR'AAN!

Rasulullah (Sallallahu alayhi wasallam) said: "A person who recites the Qur'aan, then forgets it, will meet Allah on the Day of Qiyaamah as a leper."

"The rewards of my Ummah (for their good deeds) were presented to me, even the reward of removing a dirty particle from the Musjid. And the sins of my Ummah were presented to me. I did not see any sin greater than the sin of forgetting a Surah or an Aayat which a man has memorized."

This is a warning especially for the wholesale forgetting of the Qur'aan Majeed by huffaaz.

THE GHAIRAT OF A PIOUS QUEEN

Begum Zaib Baanoo, the wife of Sultan Aurangzeb (Aalamghir), had developed a lump on her breast. The English doctor, Martin proposed that a female relative of his could attend to the Queen. His relative was also a doctor. The Queen agreed on condition that the English lady doctor is not a consumer of liquor. However, it was established that the lady doctor was a drinker of alcohol as are all western non-Muslims. The Queen refusing to be treated by the English lady commented: *"A faasiqah may not touch my body."*

The Queen chose sickness, but for a faasiqah to touch her was intolerable. She remained without being cured and died two years later.

LEADERSHIP

Hadhrat Muslim Bin Qutaibah (Rahmatullah alayh) said: "I have met such noble persons who regarded leadership (government positions) to be the greatest misfortune. But today people hanker after leadership whereas those of earlier times would supplicate to Allah Ta'ala regarding any of their acquaintances who had taken up a governmental post: *"O Allah! Obliterate him from my mind so that I no longer recognize him nor does he recognize me."*

EVIL ULAMA

Narrating a Hadith, Hadhrat Abu Hurairah (Radhiyallahu anhu) said: "When you see an Aalim mingling much with the Sultan, then know that he is a robber."

"There will dawn an age over the people when the Ulama will be a fitnah; the wisemen will be a fitnah. The Musaajid and Qaaris will be numerous. No (true) Aalim will be found."

Maalik Bin Dinaar (Rahmatullah alayh) said: "I accept the testimony of Qurraa' (Qaaris) with regard to all people, but I do not accept the testimony of a qaari against another qaari because I have found them extremely envious (of one another)."

Commenting, Mullah Ali Qaari (Rahmatullah alayh) said: "When they are aids of oppression, then their testimony should not be accepted regarding any person, for verily, they are either zaalim or faasiq."

Hadhrat Fudhail (Rahmatullah alayh) said: "I pity the Aalim who is made a fool by the juhhaal (ignoramuses), the sons of the dunya."

Hadhrat Umar (Radhiyallahu anhu) said: "When you see an Aalim who loves the world, then be suspicious of his Deen. Verily, every lover plunges into whatever he loves."

Questions and Answers

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(Continued from page 5)

age from the price he had paid?

A. If the item is not defective and the customer wants a refund, then the seller is not obliged to accept the item and give a refund. Nevertheless, cancelling the sale and giving him a refund is meritorious. There is much thawaab (reward) for giving a refund of the full amount even if the customer has no valid reason for asking for a refund. However, if the seller agrees to take back the item, then it will be a new sale. In this scenario the owner (i.e. the one who had bought the article) is selling it to the previous owner. A new price may be agreed on.

Q. I have a very big date tree in my yard, we have many birds that have made their nests in it. Now my gardener informed me that the top part is rotten it should be cut urgently because it represents a danger it can break n fall down with wind. What should I do?

A. If there are presently nests with eggs or chicks then you have to wait until the eggs have been hatched and the birds are strong enough to fly away. It is not permissible to destroy the nests before this.

Q. A person made wasiyyat for Hajj-e-Badal to be performed for him. Is the amount of hajj-e-badal removed from 1/3rd of the estate first, before calculating the shares of inheritance?

A. The amount for the Hajj is taken from the one third of the estate. Thereafter the balance will be for the heirs.

Q. Can other wasiyyats be bequeathed as well or should it be left only to Hajj-e-badal due to unknown cost of hajj?

A. Other bequests may also be made. However if the one third is not sufficient for all the bequests, those having greater incumbency will be first attended to. If the third is insufficient, the bequest of lesser importance will be discarded.

Q. Is it permissible for young people to give naseehat to elders? Is it permissible for laymen to give naseehat of deen to ulama? Some brothers are of the opinion that naseehat of deen should be only given by the Ulama. Please advice us in detail for better understanding.

A. It is permissible for juniors to give naseehat to elders and to even Ulama. The brothers who say that it is not permissible have erred. However, the juniors should be polite and acquit themselves with respect.

Q. Is it permissible to burn incense in the Musjid on Thursday nights?

A. While burning incense on a Thursday night is permissible, it has become a bid'ah of the Qabar Pujaari sect. Therefore, burn the incense on some other day.

Q. A person leaves home with the intention of staying 15 days or more at the destination. However, at the destination he is not sure of how long he will be staying. It may be more or less than 15 days. Will this person be a musaafir?

A. If the person at his destination makes the intention of 15 or more days, then he will be a muqeem even if he stays less than 15 days. If on reaching his destination he is not sure of the number of days he will be staying, then he will be a musaafir. He has to perform Qasr Salaat. If there is no certitude in his intention, he will be a musaafir.

Q. What is you view regarding the theory that Jinn are the sabab (cause) for the death of many covid patients? A Muslim professor has observed that many covid patients have passed away between 12:00am and Fajr. Based on this and the fact that the patients are gasping for air before passing away, this professor and some Ulama believe that Jinn are strangling the covid patients.

A. The theory is baseless. It has no Shar'i credibility.

Q. My brother and his wife are travelling by car to Cape Town from Johannesburg. Is it permissible for me to accompany them?

A. It is not at all permissible for you to be in the car if your brother's wife will also be there. You have to find some other transport for travelling. Travelling with them is haraam.

DEFILING THE MUSAAJID

Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said:

"In the later times will be people who will sit in the Musaajid, forming circles. Their Imaam will be the Dunya (the world). Do not sit with them. Allah has no need of them."

DISGRACE

Hadhrat Hasan Basri (Rahmatullah alayh) said: Allah Ta'ala has promised to disgrace criminals in this dunya and the Aakhirat. A man sins in the darkness of the night. In the morning disgrace (disgrace in the form of spiritual *zulmat*) rains from his face."

Those who have spiritual insight are able to discern the darkness covering the face of the sinner. Hadhrat Muaaz Bin Yahya (Rahmatullah alayh) said: "He who is treacherous (with sin) unto Allah Ta'ala in secret, Allah Ta'ala will rip off his veil in public." That is, he will be disgraced.

This applies to those who are incorrigible sinners. They have utterly no remorse and regret. They in fact, scheme their sins and Taubah is furthest from their minds.

AMR BIL MA'ROOF

Addressing the people, Hadhrat Ali (Radhiyallahu anhu) said:

"O People! Verily, those before you have been destroyed for their indulgence in sin, and when their Ulama and Buzrugs refrained from prohibiting them, Allah Ta'ala afflicted them with punishments (of a variety of kinds)."

Commenting on the Hadith, Mulla Ali Qaari (Rahmatullah alayh) said:

"Listen well! Command righteousness and prohibit evil before there settles on you the punishment which had overtaken them (people of former times, e.g. Bani Israaeel). Know that Amr Bil Ma'roof-Nahyi Anil Munkar does not curtail Rizq nor does it hasten death. Verily the Command (of Allah regarding all affairs) descends from the Heaven just as the drops of rain. It reaches every person in accordance to what has been decreed whether more or less."

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Roses have thorns! The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"Do not pluck out white hairs. These hairs will be Noor for the Muslim on the Day of Qiyaamat." (Hadith)

THE ILLS OF THE UMMAH AND THE CURE

Counsel: The Message of the Haq

By Hazrat Maulana Muhammad Maseehullah Khan (Rahmatullahi Alaih)

"Whatever misfortune afflicts you is on account of your sins." *(Surah Shoora, Aayat 30)*

Who is oblivious of the waves of anxiety crashing down upon Muslims in these times? Who is not in pain and who does not sympathize with those afflicted with the problems? This sympathy has pressed me to diagnose the disease and present the remedy.

It is therefore submitted that the luxury, pleasure, tranquillity and comfort which Muslims are in search of today, and the road they wish to follow, and the remedy they wish to adopt, can never be found under the guidance of the doctors, professors and scientists of the west. *(All of these morons are the bootlickers of their western masters – The Majlis)* Following in their footsteps, adopting and affiliating with their political stunts will not provide the desired solution and remedy to the ills of the Ummah.

As a matter of fact, the correct cure, the right road, the proper diagnosis of the causes, the prescription and the medicine is the Kitaab of Allah (the Qur'aan and Shariah) which the Greatest Physician, the Master Hakeem, the Gracious Rasool (Sallallahu alayhi wasallam) came with. Only that (the Kitaab of Allah) can diagnose our sicknesses and explain its causes. Its prescriptions can eliminate the viruses, and by virtue of it (the Qur'aan) we can live a life of peace even in this dunya.

The reason for the above is that just as every person's disposition is different and hence his treatment differs. Similarly the disposition of every nation differs and the sickness and treatment for every nation are therefore respectively different. Thus, if any nation can attain the pinnacle of progress on earth through self-centredness and ostentation, and that nation can find pleasure and happiness in idol-worship, it is not conceivable for the Muslim Nation to choose, Allah forbid, such a course of action and adopt such ways to achieve glory and comfort in this world.

In fact, even if such actions and ways are antidotes for other nations then the same is poisonous for the Muslim Nation. *(Here Hadhrat Masihullah – Rahmatullah alayh – is drawing our attention to the stupid 'remedy' which the western bootlickers offer. For them success and glory are to be found in western technology and mundane progress. Whilst these are the tools for the success of the kuffaar, the success of the Ummah is reliant on something else as Hadhrat Masihullah explains further on – The Majlis)*

The Book of Cure, the Qur'aan Kareem has diagnosed our sickness in this manner:

"Whoever turns away from My remembrance and obedience then truly his life in this world will become miserable." (Surah Taha, Aayat 124)

The Tafseer of this is that the one punishment for sinning is indolence and lethargy which will overcome one in Ibaadat, one's life will become stressed out and one will look for pleasure but will not find it.

Furthermore:

"When you (O Muslims) were overcome with the misfortune of defeat *(in the Battle of*

(Continued on page 10)

CONTAGION AND THE HADITH

A Brother from U.K. writes:

"Nearly all Covid protocols are to be eased on 27/01/22 including the mandatory nature of these rules. From this date onwards they will be classed as 'advice and guidance.' Their rationale behind this is the perceived success of the vaccination rollout across the country. They have however left the caveat that if the National Health Service is at risk of being overwhelmed or positive cases rise then the government retains the right to impose these restrictions again.

The state of us Muslims here in the United Kingdom is abject and deplorable when it comes to the blind belief in these protocols. The Muslims as a whole (besides the odd few) have given up independent thinking and have taken all of this in hook, line and sinker.

It is Allah's fadl that with your booklets and articles it has assisted me and others tremendously in clarifying doubts, misconceptions and in

(Continued on page 7)

CHARITY IS FOR ALLAH

Rasulullah (Sallallahu alayhi wasallam) said:

"Verily, Allah Azza Wa Jal will say on the Day of Qiyaamah: 'O Son of Aadam! I was sick and you did not visit Me.' The person will say: 'O my Rabb! How could I have visited You when you are Rabbul Aalameen?' Allah Ta'ala will say: 'Were you not aware that My certain servant was sick, but you did not visit him? Did you not know that if you had visited him you would have found Me by him?'

'O Son of Aadam! I asked food from you, but you did not feed Me.' The person will say: 'O my Rabb! How could I feed You when you are Rabbul Aalameen.' Allah Ta'ala will say: 'Do you not know that My certain servant had asked food from you, but you did not feed him. Do you not know that if you had fed him, you would have found that by Me?'

'O Son of Aadam! I had asked water from you, but you had not given it to Me.' The person will say: 'O my Rabb! How could I have given You water to drink when You are Rabbul Aalameen?' Allah Ta'ala will say: 'My certain servant had asked you for water, but you had not given it to him. If you had given him water, you would have found that by Me.' "

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. Is it permissible to work for an Islamic bank?

A. Working for any bank, even if it is so-called 'islamic', is not permissible. It is like working in a winery or a brothel. All banks are institutions of riba.

Q. Moulana Kamdar gives his Jumuah Khutbah talk in English. In the second half of the Khutbah he ends with little Arabic. He gives the talk to the Muslim Youth Movement intellectuals. Is this Jummah acceptable. Does any of the 4 Mazhabs accept this as a Jumuah Namaaz. Do they have to make Qaza of their Jumuah?

A. As far as possible do not participate in the bid'ah jumuah of this person who is a deviate. His method of delivering the khutbah is bid'ah and haraam. If you are able to perform Jumuah elsewhere, then do not attend his jumuah charade which is to appease the moron modernists. There is no Math-hab which permits this bid'ah. Nevertheless, since the fellow does recite some Arabic in the khutbah, the Jumuah Salaat will be valid notwithstanding the major sin he commits with his bid'ah.

Q. I got married 5 months ago. I am 19 yrs old. Before I got married, I had Facebook. I was very strict with my niqaab. I wouldn't accept males requests, however there was one boy who was 27/28 who used to creep into my messages, I would be very rude to him, however he would keep coming back as people would continuously accuse us of being married.

He was an aalim student who was running a certain deeni page which I used to read and I used to ask questions. At times he would be casual and I would slip and talk a little. However eventually I realized I was falling into sin and I blocked him. I also made taubah After a while I got married. My sister-in-law asked him about me and he said I'm a good girl and I don't like speaking to males. Him (the aalim) and her somehow got involved till it eventually led to them getting married. Now I don't know what he told my in-laws about me, but my mother-in-law now says I'm not as innocent as my husband didn't ever speak to girls.

However, my husband watched TV as a youngster and he even showed me pictures of the girls he used to like. I told him his past sins aren't my business. What should I do? I repented over my sin but my in laws are against me.

A. Most certainly you never were strict in terms of the Qur'aan and Sunnah. Your understanding of strictness is not Islamic. If you had been genuinely strict, that is the strictness required by Taqwa, you would not have become entrapped with the faasiq creep who was running a deceptive 'deeni' page. He is not an 'aalim'. He is an immoral jaahil. Shaitaan had drawn you into his evil net gradually.

Whoever participates in any of these media programmes (Facebook, Instagram, etc.) is astray and a follower of the nafs. These media are haraam and immoral. All molvis who appear on Facebook are agents of Iblees.

Although your mother-in-law is correct in saying that you are not innocent, your husband too is not innocent and so is your mother-in-law not innocent. She does have some or many skeletons in the cupboard.

What should you do? Just make Taubah, recite Istighfaar and ignore the drivel and slander your mother-in-law speaks. Don't let it affect you. Forget the past which Taubah obliterates, and make your best endeavour to be truly strict as Allah Ta'ala wants you to be.

Q. Although the court has ordered my ex-wife to allow me access to my children, she violates the order. May I take legal action against her?

A. Islamically you are the Guardian of your children. Your ex-wife is the custodian. It is haraam for her to deny you visitation and access without valid reason. As long as you are not a danger to the children nor a threat to their Islamic morals, she has no right to deny you free access at a neutral venue. If she is in violation as you have mentioned, you may take legal action against her.

Q. Is it permissible to lease Waqf land to a homeowners association if part of the lessee's activities will be to sell alcohol from the Waqf land?

A. It is absolutely haraam to lease out any Waqf land to a homeowners association or to anyone else if these entities also engage in selling alcohol from the Waqf property regardless if it is not the main activity.

Q. Whose right is it to name the baby: the mother's or the father's or the grandfather's?

A. In today's time of gross ignorant and nafsaani enslavement, one should not be concerned about whose right it is to name the child. One should be concerned about keeping the marriage happy and not argue over such a petty issue. If the father is adamant to keep the name, then let it be so. Do not dispute and fight over this issue. For maintaining happiness, there is a need to compromise and sacrifice even one's rights. This applies to both husbands and wives.

Q. A group calling themselves 'deen team' had a namaaz competition. They mentioned the following ridiculous condition: *"Participants who miss Fajr Salaat due to sickness will be required to produce a doctor's letter to avoid penalisation."* ***What is happening to Muslims? Is this permissible?***

A. Your dilemma is because you have understood the louts who are members of Devil's Team to be Muslims. They are thoroughbred kuffaar / munaafiqeen. They are agents of Iblees, hence they have stipulated the silly condition of kufr for their Ibleesi competition. These fellows are satanic rubbishes.

Q. Is it permissible to sell cigarettes?

A. It is not permissible to sell cigarettes.

Q. Is it permissible to work as a cashier selling also haraam products such as liquor and pork?

A. Working as a cashier who has to sell haraam products is not permissible.

Q. In some countries where the Athaan is banned over the public address system, how can Muslims derive the benefit of responding to the Muath-thin's Call? Will speakers installed in the homes suffice?

A. If the people are unable to hear the Athaan being recited at the Musjid, then they should recite the Athaan in their homes. They will then have the opportunity of also answering to the Athaan. When the time for

FNB

'ISLAMIC' DEALS

Question: Is it permissible to acquire a car via FNB IJARA system? We are told that Muftis who have studied financing, etc., and having expertise in the field of financing and banking, say that it is permissible. Is this permissible?

Answer

These muftis are morons who trade the Shariah for a miserable price of some rands and dollars. It is necessary to be extremely suspicious of the muftis who sit on bank boards, who issue fatwas of permissibility for the products of the riba banks. These muftis have sold their souls for the miserable worldly pittance which the banks pay them to excrete fatwas of permissibility for their haraam riba products. Never be befooled by these riba-bank-muftis. They are among the worst scoundrels who have betrayed Islam, Allah Ta'ala and the Ummah.

Regarding purchasing a vehicle from any bank, if the deal is constructed correctly, it will be permissible. There is no need for any fatwa or halaal certificate for this. If the instalments are fixed and the number of monthly instalments is known, then the deal will be permissible.

At the time of making the purchase, you must know the full price which consists of the deposit paid plus the sum total of the instalments. If the bank agrees to work their finance charges, insurance and the like into the total price, then the deal will be permissible.

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Salaat sets in, one of the family members should recite the Athaan. The speaker system you mention while permissible is not the same as a person reciting the Athaan. The Athaan over the speaker is like a parrot calling the Athaan.

Q. If the Imaam forgets to recite Qunoot in the third raka't of Witr during Ramadhaan, and remembers this omission in Ruku', should he return to Qiyaam to recite Qunoot? What should the muqtadis do?

A. The Muqtadis have to follow the Imaam into Ruku' even if he forgot to recite Qunoot. In this case the Imaam has to make Sajdah Sahw. He should not stand and recite Qunoot after Ruku' when he remembers his omission. He should carry on with the Salaat.

Q. This time of the year (December) many Muslims go to camp at the beach. Even Ulama go for the camping. They perform Jumuah at the beach. Is this permissible?

A. Firstly, camping at the beaches this time of the year is not permissible. This time of the year is the time for shaitaaniyaat and immorality. The beaches are evil places where Jumuah is not valid. The so-called 'ulama' who camp at these immoral venues at this time of the year are agents of Iblees. Never attend their mock beach-jumuah.

Q. A woman has been raped by a maulana who is a married man. He is also the Ameer of an Islamic school. What should be done in this case?

A. The scoundrel should be reported to the trustees of the Islamic school. In fact there is nothing 'Islamic' about these schools. They are evil and staffed by immoral personnel. Sexual misdemeanour is a common shaitaaniyat prevailing in these so-called 'islamic' schools which have come into operation as part of Shaitaan's scheme to destroy Islam.

If this woman is part of the staff of the evil school, then she too is guilty of the crime. She had allowed the scoundrel 'maulana' to perpetrate his villainy. He must be exposed.

Q. A person travels from point A to point B, and intends to stay for a week at point B which is not the safar distance from point A. At point B he intends to travel to point C which is at the safar distance from point A. Will he be a Musaafir at point C which is less than safar distance from point B?

A. If the initial intention when leaving home (point A) was to go to only point B which is less than *safar* distance, then the person will not be a musaafir at point B.

If he now, at point B, travels to point C for a day or more while point C is less than the *safar* distance of 77 km from point B, then this person will still not be a musaafir regardless of point C being the *safar* distance from point A. This person will be a musaafir on the way back from point C to point A.

However, if at the time of departing from point A, the intention was to travel to point C, but break the journey at point B, then this person will be a musaafir at point B. In fact he will be a musaafir from the moment he reaches the outskirts of his hometown, that is, where the built up area ends. The adjoining vacant land which is for the uses of the community, e.g. graveyard, dump, etc. are also part of the built-up area.

Q. A musalli wearing an earring comes and stands in the saff next to me. What should I do? Is it permissible to stand elsewhere in the saff?

A. If you observe the earring faasiq before Salaat, then move elsewhere. Do not stand alongside him. However, if he joins in the saff after you have commenced Salaat, then remain until the end of the Salaat. The same applies for a faasiq wearing the niqaab of Iblees (the covid mask). Do not stand alongside such scoundrels.

Q. How much qiraa't has to be recited after Surah Faatihah in Salaat?

A. Reciting even one long aayat after Surah Faatihah will suffice. A long aayat is the size of Surah Kauthar. As long as the recited amount is not less than Surah Kauthar, it will be valid.

Q. Is it permissible to perform Qadha Namaaz after the two Sunnats of Fajr, and also before the two Sunnats?

A. It is permissible to perform Qadha Namaaz at any time during Fajr time even before or after the two Sunnats of Fajr, from Subh Saadiq to just before sunrise whether before or after the Sunnats or the Fardh.

Q. I will be travelling by plane from New York to Bangladesh. There will be a stop in Dubai. Do I have to perform Salaat on the plane? If yes, how should I perform it and how do I calculate the times for Salaat. Please give some other advice as well.

A. Salaat has to be performed even on the plane. However, they will not allow you to stand at the back to perform Salaat. Therefore perform Salaat sitting in your seat, making signs of the head and body for Ruku' and Sajdah. When landing, repeat the Salaat.

At the stop-over in Dubai, go to the Jamaat Khaanah or stand anywhere in the airport building to repeat whatever Salaat you had performed on the plane.

On the plane you will have to estimate the time and try to ascertain what time of the day or night it is to enable you to perform the Salaat of the time.

Recite Aayatul Kursi, Durood Shareef, the Qul Surahs and anything else you know. Keep your tongue fresh with Thikr, and guard your eyes. Do not look at the TV screen.

Do not eat the food they serve on the plane. Take your own lunch with. Do not drink even the tea of the plane. The food on the plane is contaminated physically and spiritually. Engross yourself with Thikrullaah. Insha-Allah, you will derive much benefit and thawaab.

Q. May we contribute funds of Qur'baani and Zakaat to the Gift of the Givers?

A. It is not permissible to contribute Qur'baani and Zakaat funds to the body called Gift of the Givers. It is not permissible to contribute even Nafl Sadqah to this body.

Q. Can we perform Salaat in a church if we have no other place available?

A. It is not permissible to use a venue of shirk and kufr such as a church for Salaat. The excuse of there being no other venue is blatantly baseless. Salaat may

ZINA 'ZIP LINING'

Q. Please elaborate on women doing Zip Lining with their purdah on. They further are proud about it and brag about it. The men have to Zip you up and touch you and manhandle you. Also some Zip Lines when you come to the end they hold you to break the fall.

Meaning of Zip lining: to ride for recreation along a suspended, inclined cable equipped with a pulley and a harness:

"We ziplined for more than two hours through the rainforest.

ZIP Lining is when they tie and harness someone between their legs and let them Zip line from one cliff to a lower cliff. Normally males tie up females between their legs."

Can this ever be permissible for Muslim women?

A. "Ziplining" as described by you is absolutely appalling for a Muslim woman. It is an act of ZINA. A woman who subjects herself to such zina treatment is like a prostitute. In fact she is a ZAANIYAH. Only women with prostitute tendencies and whose Imaan dangles on a thread will allow themselves to be so disgracefully mishandled by males. It is in fact zina.

A husband who allows his wife to be zina-handled or even taken on such evil shaitaani joy rides in cable trollies is an evil *dayyooth*. He is utterly bereft of *haya* and *Ghairat* (honour). The excursion from beginning to end is haraam. Both the husband and his wife are under the Curse of Allah Ta'ala during this evil, haraam excursion in which the woman is zina-handled.

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be performed anywhere in the open, in your yard, storeroom, garage, etc., but not in a church.

Q. If the imam wants to wear the covid mask during Janaazah Salaat, what should we do?

A. If the imam wears the niqaab of Iblees in Janaazah Salaat, do not join in the Salaat. The Wali of the mayyit should prevent the scoundrel from acting as the imaam. Another person should be asked to lead the Salaat.

Q. It was announced that the burial would be at 1 pm. However, the mayyit was ready for burial at 8 a.m. Was it proper to have proceeded with the burial or to wait until 1 p.m.?

A. It is haraam to delay the burial to 1 p.m. when the mayyit is ready for burial at 8 am. The mayyit must be buried as soon as the ghusl, kafan and Janaazah Salaat have been done. It is not permissible to delay unnecessarily regardless of the time advertised. The burial should have proceeded at 8 a.m. Waiting in expectation of more people is bid'ah.

Q. I have been invited by a family member to attend the birthday celebration of her child. I shall not be attending. What should I do with the food which she will send to me? Is there any difference regarding the food of a khatam and the food served at a function of a new house?

A. Birthday parties/dinners are haraam. It is not permissible to participate in this kuffaar celebration. Inform her not to send the food because you will not consume it since the party is not permissible, hence the food is accursed. If she sends the food, do not accept it.

The same argument as above applies to khatam and new-house ceremonies. All such functions are impermissible.

Q. Does shaitaan beget children?

A. Shaitaan is a jinn. All jinn reproduce as do humans. There are male and female jinn.

Q. What should be done with a jinn that has been caught?

A. The person who is able to catch a jinn should know what to do with it. We do not know.

Q. Is DNA resting valid in Islam?

A. DNA testing is not valid in terms of the Shariah. It is not accepted as evidence.

Q. When sleeping in a room with an ensuite, a sheet is placed across to partly (not corner to corner, neither ceiling to floor) divide the sleeping area from the ensuite. The sound of water etc. is still heard clearly. The entrance to the bathroom/ ensuite is through a cupboard door which is part of the row of cupboards. Is the sleeping area of the room still seen as 'bathroom'?

A. If the cupboard door completely closes the ensuite making it appear from outside as a wardrobe/cupboard, then it will be a separate cubicle. However, if the cupboard door does not completely close the ensuite, then arrange for a proper door to be fitted to completely separate the ensuite from your room.

Q. Once the ink of a pen is finished, is it correct to only bury the refill and throw away the case/cover in which the refill was?

A. No, it is not proper to throw the casing of the pen into the bin. Bury the whole pen. The whole pen was an instrument of Ilm.

Q. A friend will be receiving a big sum of money from inheritance. However it is not known when the executors will finalize the estate and distribute the assets to the heirs. Presently the friend is in dire need of money for essentials. Is it permissible to give him Zakaat?

A. Zakaat may be given to this person.

Q. If a man says he's Muslim but doesn't feel it's necessary to grow a beard or follow the teachings of Nabi Muhammad (sallallahu alayhi wasallam) or to follow a mathhab. He says we are living in different times, and also feels Islam is about a bunch of ideals and made up opinions. What is the status of this person? He prays and pays Zakaat.

A. The person described by you is not a Muslim. He is a kaafir. His beliefs are corrupt and kufr.

Q. A young girl and boy would like to get married. They both agree that they won't live together until they're older. They both agree that there will be no 'responsibilities' and the boy wouldn't have to take care of or provide for the wife until he is financially stable. This is the agreement until they are ready to move in together.

They both understand and agree that if things won't work out then they will get a divorce. The intention is to eventually live together as a married couple, but for the present, besides talking to each other no consummation of the Nikah will take place, so there is no certainty of them completely wanting to be together.

Would it be permissible on that account that they make that agreement during the Nikah that they will both be fine with a divorce if things don't work out during the period before the actual consummation of the marriage?

If however, she decides that they are compatible then she would live with him. Please give some Naseehah if this is advisable.

A. The arrangement between the girl and boy as explained by you, is corrupt and not permissible. The objective of Nikah is not sport, play and nafsaani gratification minus the responsibilities which accompany Nikah. They are making a mockery of Nikah. They should not get married at this stage. They are mentally unprepared for the responsibilities which come with Nikah. Their objective is nothing other than deriving pleasure from speaking and seeing each other. The agreement they have made is improper.

Q. I joined the Jamaat Salaat

THE MAYYIT'S ESTATE

Q. When should the assets of the deceased be distributed? How soon after death? The family is usually in the state of mourning and does not attend to the distribution. Does a delay cause grief to the marhoom?

A. The distribution of the assets should begin as soon as possible, preferably immediately after the burial of the mayyit. No time should be wasted in this obligation. It is a sin to unnecessarily delay. If the marhoom had not issued proper instructions regarding the expeditious winding up of his estate in terms of the Shariah, then he too is sinful.

Mourning of the family is not a valid excuse for delaying the distribution of the assets. Despite 'mourning', they eat food, attend to their business affairs and carry on with life in other spheres, but to justify gross and haraam delay in winding up the estate, they find a plethora of drivel, invalid excuses. Most people do not even understand the notoriety of misappropriation of the mayyit's assets.

The first thing to be done after burial of the deceased, is to settle the issue of edibles in the fridge, etc. It is haraam for the heirs or anyone else to consume the food which now belongs to all the heirs. Immediately after burial, the heirs should arrange to dispose of this item of inheritance. A simple way is for one or more of the heirs to purchase all the food items and deposit the money in the trust account. After purchasing the food, the purchaser may dispose of it as he/she deems fit.

The next item on the list for immediate distribution is the household furniture, appliances and the like. If this distribution is not executed forthwith, those residing in the house will make haraam use of the items in which all the heirs have shares.

Then the vehicles of the marhoom must be distributed. It is haraam for an heir who had possession of the vehicle during the life-time of his deceased father, to continue using the vehicle after his father's death. An arrangement must be made. Either he buys the vehicle or leases it from all the heirs.

The consequence of failing to distribute the assets correctly or to misappropriate any item of the estate is the Fire of Jahannam.

Questions and Answers

THE MAJLIS Q & A
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while the Imaam was about to rise from Ruku'. I said Takbeer and went straight into Ruku' while the Imaam was coming out of Ruku'. Was my Salaat valid?

A. The masbooq (latecomer) described by you has missed the raka't. He was supposed to fill in the raka't after the Imaam completed the Salaat. The procedure for the masbooq is as follows:

He first has to recite Takbeer Tahrimah, then he has to stand (be in Qiyaam) for the duration of one Tasbeeh. If then he links up with the Imaam in Ruku', his raka't is valid. However, if while he proceeds to Ruku', the Imaam begins to rise, then the raka't is lost.

Q. Recently when my mother (a non-Muslim) went to buy her groceries, she purchased cheese for me. The cheese is halaal. It has non-animal rennet and no colourants. Since it is a small item, it must have been in the same shopping bag with my mother's groceries. I have not eaten the cheese. Would it be best to keep the cheese for a beggar?

A. If there were no meat/chicken products in her shopping bags, then you may eat the cheese. As it is, the cheese is in non-Muslim supermarkets, handled by non-Muslims from beginning to end, hence it will not matter if it was in your mother's shopping bag provided that there were no meat/chicken products in the same bag.

Be informed that even if there were meat products in the shopping bag, then too the cheese which is separately wrapped will remain halaal. But for people of Taqwa 'halaal' is not the only factor for consideration. The detrimental *athr (spiritual effect)* of the haraam carrion meat does have a bad spiritual effect on even the halaal products in its proximity.

Q. Is it permissible to make a special Sajdah for dua after any Salaat?

A. Making any type of Sajdah, even Sajdah Tilaawat, immediately after Salaat is Makrooh. It is not permissible. At other times, one may occasionally, not habitually, make a Sajdah in which dua may be made.

Q. I began two raka'ts Nafl Salaat. After one raka't, I remembered that I had already performed the two Nafl raka'ts of Isha' after the two Sunnat raka'ts. During the Salaat, I changed my intention to Witr without mentioning it verbally. Is my Witr valid?

A. Your Witr is not valid. Changing the niyyat during the course of Salaat is not valid.

Q. Are the virtues of performing 40 Fardh Salaat in Musjidun Nabawi for both men and women or for only men?

A. It is not permissible for women to perform Salaat in the Musjid. They will acquire the same virtues as men obtain when performing in the Musjid. Women will not be deprived of the thawab for performing Salaat in their places of residence. In fact, they will receive greater rewards.

Q. Instead of going into Qiyaam after the Sajdah of the third raka'at, the Imaam mistakenly sat. On being reminded by the muqtadis, he stood up. Was he supposed to have renewed the Takbir when arising or was the first Takbir sufficient?

A. If he had sat for the duration of three Tasbeehs, then he had to recite Takbeer and go into Qiyaam. However, if his sitting was slight – less than three Tasbeeh – then there was no need for renewing the Takbeer.

Q. When rising from Sajdah to go to Qiyaam where should the hands be?

A. It is Mustahab for the hands to be placed on the knees when rising.

Q. A muqtadi fell asleep after having made one Sajdah with the Imaam. When his eyes opened, the Imaam was in Qiyaam while he was still sitting in Jalsah. He quickly joined the Imaam without making the second Sajdah. Is his Salaat valid?

A. Since he had not made the Sajdah at any stage in the Salaat, his Salaat is not valid. He has to repeat the Salaat. When his eyes opened, he was supposed to have made the Sajdah, then join the Imaam. If he omits the Sajdah even at this juncture, then immediately after the Imaam's Salaam he should make one Sajdah, sit in Qa'dah, recite Attahiyaat and complete the Salaat with Salaam. There is no Sajdah Sahw for him because he is a Laahiq.

Q. Is it permissible to write any Qur'aanic aayat or a Dua on the kafan?

A. It is not permissible.

Q. Is it permissible to display the face of the deceased for his/her non-Muslim relatives?

A. It is not permissible. Kuffaar are *mal-oon* at all times. It is oppression upon the mayyit to permit such people into his/her presence.

Q.Is it permissible to make a monetary claim against a government-funded hospital/doctor?

A. A claim may be made against a government-funded hospital/doctor or against any government-funded institution.

Q. Is it permissible to work in a bank as a security guard or a cleaner or a driver?

A. A bank is a haraam entity. It is primarily the worst institution of riba. Riba, is worse than zina said our Nabi (Sallallahu alayhi wasallam). The services of a bank may be used to only the degree of need. Working as a security guard or cleaner, etc. for a bank is not permissible. It is *I'aanat alal ma'siyat (aiding in sin)*. Just as it is not permissible to work for a liquor store or for a brothel in any capacity whatsoever, so too is it not permissible working for a bank.

COPYRIGHTS

Question

I have recently read your Kitaab, "Copyrights and the Shari'ah", so my line of questioning is a result of its content, InshaAllaah.

1) A computer program is downloaded for free, but after 2 weeks, you have to purchase a "software license" key in order to use all of its features. The purchase involves the buyer receiving a unique personal password that permits access to all of the free program's capabilities after it is entered into the program. Is the purchase of a "software license" in order to unlock the full benefits of free software a valid transaction?

2) It is my impression after reading "Copyrights and the Shari'ah" that I would be the owner of the actual software (i.e. it is my "mielk") but the license would be something similar to a bus ticket or voucher that has no intrinsic value of its own aside from the access to the benefits that it represents. Is my understanding correct here?

3) Just about all computer software and even computers and cellphones themselves come with the usual copyright and "terms of use" conditions innovated by the Kuffaar. However, there is no way for these conditions to be enforced except for them being outlined in a document with the software/computer/cellphone and making you press "Agree" or "Disagree" on the computer/cellphone screen. Some "agreements" even use phrases that assume the user accepts the conditions by the sole virtue of purchasing or using the product, but the conditions cannot be tangibly enforced. Do conditions that cannot be readily enforced during a sale impact the exchange in any way?

Answer

1) Purchase of the software licence *per se* is not a valid sale in terms of the Shariah. However, due to the need it will not be sinful. It is just like paying for a licence for a vehicle or paying a fee for so many other haraam products and services. Without the fee which is imposed, one will be unable to operate, hence it will not be sinful.

2) Yes, you will be the owner of the software for which you have paid. Your understanding is correct.

3) There is no Shariah incumbency to abide by the baatil conditions.

FAMILY TIES

Question: During the holidays we spent much time with friends and family. Over the table whilst partaking of meals and even afterwards, a lot of the discussion is about people and their personal lives.

Much gheebat takes place. These family members believe that they are on the Haq. They are muftis, ulama and huffaaz. Can we break ties with such family members?

Answer

We do not know what is your understanding of 'breaking ties'. However, it is haraam to sit in a gathering of the type you have described. If you were present at the meals where so much *gheebat* was taking place, then you too are regarded as a participant in gheebat. You share with them in the vile sin of gheebat. It was incumbent for you to have stood up, discontinue the meal and leave the venue of gheebat. It was not permissible to sit in that evil gathering.

It is necessary to dissociate from such persons even if they are relatives. Dissociating from the sinful activities of relatives does not mean 'breaking ties'. Despite their flagrant sins, if at any time a relative is in need and requires assistance, then you should assist within the means of your affordability and ability.

Explaining the incumbency of maintaining family ties, Rasulullah (Sallallahu alayhi wasallam) said that it means: ***"To be kind to an unkind relative."*** But this does not mean joining them in merrymaking functions.

It is Waajib to abstain from family functions, even their so-called 'walimahs' which are gatherings of *israaf (waste), riya, takabbur, gheebat* and *buhtaan*. In fact, nowadays it is advisable not to attend even their Nikahs in the Musaajid because after the Nikah they congregate in groups inside the Musjid to indulge in worldly conversation thereby defiling the sanctity of the Musjid with their haraam blabber and banter.

If the nikah is to be followed by a haraam hall function, then it will be haraam to participate in the Nikah ceremony in the Musjid. In fact, it will not be permissible for the Imaam and trustees to permit a nikah in the Musjid if it will be followed by a haraam wedding reception.

In the Hadith such vile molvis, muftis and huffaaz are described as *khanaazeer*.

THE MYTH OF EXTENDING LIFE

Question: Please could you assist me with comment for an article I am working - whereby I am garnering comments from religious organisations on the following:

According to international media reports, A 57 -year-old man from the USA has become the first person in the world to get a heart transplant from a genetically-modified pig. The transplant was considered the last hope of saving his life, though it is not yet clear what his long-term chances of survival are, said the report.

According to the reports, the pig used in the transplant had been genetically modified to knock out several genes that would have led to the organ being rejected by the man's body.

The man's surgeon said these types of organ transplants would bring the world "one step closer to solving the organ shortage crisis".

"People die all the time on the waiting list, waiting for organs. If we could use genetically engineered pig organs they'd never have to wait, they could basically get an organ as they needed it. Plus, we wouldn't have to fly all over the country at night-time to recover organs to put them into recipients." he said.

Stemming from this, and looking at the issue of organ shortage in South Africa, my questions are as follows:

1. What is your view on the extension of life artificially and why?
2. What is your view on using organs being used from a pig and why:
-from a human aspect?
and - from a religious aspect?

Answer:

1) It is the belief of Islam that life cannot be extended beyond its fixed time. The Qur'aan states emphatically: *"No person shall die except with the permission of Allah at the appointed time."*

It is our belief that medical treatment cannot extend / prolong life by a second. The concept of 'artificially extending life' is corrupt and a baseless theory of atheists. Ready availability of organs will not prolong life by a second, and non-availability will not shorten life by a second.

2) It is Islamically not permissible to use any pig organ for transplanting into human beings. Since we believe that life cannot be extended beyond its ordained moment of death, it will not be permissible to utilize any haraam (unlawful) method in the futile attempt to thwart death.

RUINING THE FAST, BODY AND SOUL

FASTING the Month of Ramadhaan is a wonderful spiritual and physical remedy. Allah Ta'ala is the Creator of the Rooh (Soul) and the physical body, and He has designed all practices of Ibaadat for the welfare and development of both the soul and the body. Although the intention underlying Fasting is only to gain Allah's Pleasure by fulfilling His Command, the Fasting comes with many health benefits.

An expert non-Muslim naturopath observed that the Islamic practice of Fasting a month is a wonderful health benefit, however, Muslims nullify the beneficial effects of the Fasting when they break their fast in the evening. They go overboard in reckless gluttony. This gluttony commences immediately at Iftaar. Instead of heeding Rasulullah's advice and command of breaking the fast frugally, Muslims nowadays indulge in nauseating gluttony.

The gluttony begins with the commencement of the Athaan. Elaborate meals are spread out in the Musaajid for anti-Sunnah and physically and spiritually ruinous feasting. The holy moments of Iftaar are treated as an occasion of haraam merrymaking. The fasting ones devour to the point of satiation or even more. Then generally they leave their mess on the Musjid carpets.

After Maghrib Salaat, they rush home for the 'primary' and main meal. It boggles the mind to fathom how they manage to locate space in their bellies for the deluge of the harmful foods they ingest after Maghrib. Then after Taraaweeh, commences another round of feasting with desserts, etc.

A human being should utilize his intelligence to understand the physical and spiritual villainy perpetrated to the body and soul by such reckless gluttony unknown to even dogs and the beasts in the jungle. The inevitable consequence of this style of horrible, nauseating gluttony is the ultimate breakdown of the physical body which becomes afflicted with many diseases, and the utter ruin of the Muslim's spiritual fibre. In the wake of this self-destruction the evil nafs becomes bloated and remains in full control of the intelligence.

Rasulullah (Sallallahu alayhi wasallam) ordered us to make iftaar with only dates and/or water. This exhortation is for practical implementation and has been designed by Allah Ta'ala for our all-round welfare.

"I SEEK REFUGE…"

"O Allah! I seek refuge in you from an evil neighbour, a wife who causes my hair to go white before old age, a child who becomes a master over me, wealth that becomes a (source of) punishment for me, and a scheming friend whose eye watches over me and whose heart keeps a tab over me such that if he sees (anything) good (in me), he covers it up, and if he sees (anything) bad, he publicizes it." (Hadith)

FUSSAAQ QAARIS AND THEIR FUSSAAQ SUPPORTERS

Q. Please comment on the practice of importing foreign faasiq qaaris to recite qiraat in the Musajid. The NNB jamiat of Fordsburg invites such qaaris from Palestine and they are then hosted by the trustees of different Musaajid.

The Imaam of Al-Aqsa Musjid wears suit and tie even while doing the imamate in Musjidul Aqsa. Is it permissible to invite such qaaris, and is it permissible to listen to their qiraat?

A. Honouring a faasiq is haraam. Rasulullah (Sallallahu alayhi wasallam) said that the one who honours a faasiq aids in the demolition of Islam. The Arsh of Allah Azza Wa Jal shudders when a faasiq and a bid'ati are honoured. Furthermore, these beardless, kuffaar-dressed fussaaq are in the despicable haraam game of selling their qiraat for a miserable price.

Hadhrat Aabis Ghifaari (Radhiyallahu anhu) said that Rasulullah (Sallallahu alayhi wasallam) had expressed fear for such qaaris who will be making a mockery of the Qur'aan. The Qur'aan Majeed will become an object of amusement to titillate the nafsaaniyat of people and to fill the pockets of the fussaaq qaaris with ill-gotten boodle.

Rasulullah (Sallallahu alayhi wasallam) said: *"Verily, most of the munaafiqeen of my Ummah are its qaaris."* This description very aptly befits these fussaaq qaaris who earn haraam money with their concerts of qiraat.

The trustees of the Musjids who host these contemptible fussaaq are themselves fussaaq and even fujjaar. Many are even munaafiqeen. The NNB jamiat of Fordsburg consists of a bunch of juhala and *khanaazeer*. They are of the worst type of vile molvis "under the canopy of the sky". Their mission is the promotion of fisq, fujoor and haraam. Their objective is to gain haraam boodle with which they nourish themselves and their families thus fattening themselves to become fuel for Jahannam. They are the worst scoundrels in the Ummah of this era. They are devoid of any goodness whatsoever. They are embodiments of evil. They are the epitome and essence of shaitaaniyat. They have surpassed even the villainy of the Ulama-e-Soo' of Bani Israaeel.

It is not permissible to listen to the qiraat of these fussaaq qaaris. Participating in any way in their qiraat concerts is haraam *I'aanat alal ma'siyat (aiding sin).*

HARAAM AND MUSHTABAH FOOD

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said:

"O my Brother! Beware of consuming that which is not halaal, for verily haraam consumption hardens and darkens the heart. It acts as a barrier preventing one from being in the Presence of Allah Ta'ala."

Imaam Abu Hanifah (Rahmatullah alayh) said:

"Even if a person worships Allah and as a result of the abundance of his worship becomes like a pillar, it will not be accepted if he does not know what enters into his stomach whether halaal or haraam."

Abu Ishaaq Ibraahim Bin Adham (Rahmatullah alayh) said:

"Eating haraam and mushtabah prevents one from Wusool (reaching Allah Ta'ala)."

Hadhrat Sahl (Rahmatullah alayh) said:

"A man whose food is not halaal, the veils of darkness will not be lifted (from his heart). Neither his Salaat nor his Siyaam (Fasting) nor his Sadqah will benefit him."

Shaikh Ali Shaazli (Rahmatullah alayh) said:

"He who consumes halaal, his heart brightens up (spiritually) and he sleeps less. He is not deprived of the Presence of Allah. On the other hand, he who eats what is not halaal (i.e. mushtabah and haraam), his heart hardens and darkens. He is deprived of Divine Presence, and he sleeps much.

Eating what is not halaal induces the limbs to commit sin. His every limb desires to sin."

Allaamah Sha'raani (Rahmatullah alayh) said:

"Of the corruption of eating haraam is that it is transformed into fire (spiritually). It eliminates the ability of reflection (fikr) and the sweetness of Thikr. It incinerates the seeds of Ikhlaas, blinds baseerah (the spiritual eyes), weakens the Deen, the body and the intelligence, and it creates obliviousness and negligence. All sins are the consequence of eating haraam. He who consumes haraam and seeks to worship (as one should do in the correct manner), hopes for the impossible."

AND EVEN HALAAL FOOD

Even halaal food can exercise detrimental spiritual and moral effects if the indulgence is excessive. Hadhrat Zunnun Misri (Rahmatullah alayh) said:

"Hikmat (Spiritual Wisdom) does not reside in a body filled with (even halaal) food, for verily, much eating hardens the heart and darkens it. The consequence of this is lethargy in Ibaadat and increase in ghaflat (obliviousness).

One attains Hikmat by means of hunger which creates comfort in Ibaadat and which brightens the heart, and thereby Uloom (Divine Knowledge) is acquired."

Hadhrat Sahl Bin Abdullah (Rahmatullah alayh) said:

"When Allah created the dunya, He instilled sin and ignorance in a satiated stomach (a stomach filled with food – halaal food), and He instilled knowledge and wisdom in hunger."

Now reflect on the disasters of haraam and mushtabah food!

CONTAGION AND THE HADITH

(Continued from page 1)

correcting our aqeedah.

Forgive me for asking, but there is still one thought that I cannot get rid of from my mind. This is that if Allah Ta'ala had not put the ability for it to spread, why would Rasulullah (sallallahu alayhi wasallam) tell the people not to flee from the plague-ridden area and to bar people from coming in. Is this not a form of containment? In my defective thinking I am thinking that just as Allah Ta'ala has put the property of burning in fire he has placed the property of the disease spreading in disease. However, you will only become ill if Allah Ta'ala has decreed illness for you just as you will only burn if Allah Ta'ala willed the fire to burn you. *(Regardless of any belief, the fire will burn you if you put your hand into it whereas there is no certitude of you contracting the disease if you are in contact with diseased persons or if a diseased person goes out of the area to another town or if he mingles with healthy persons – The Majlis)*

I do not believe in contagion as a general rule at all as I have an example right in front of my eyes.... my father passed away but my mother who was the closest to him in proximity and looked after him in his sickness did not fall sick at all.

Does the hadith not suggest a form containment but that within that area everything continues as Rasulullah sallallahu alayhi wasallam did not prescribe anything further despite plagues being a known factor in his time."

OUR COMMENT

The *La adwaa* statement of Rasulullah (Sallallahu alayhi wasallam) categorically negates contagion. The issue is not with or without the Will of Allah Ta'ala. There is consensus of all Fuqaha, in fact of the entire Ummah, that everything operates by the Will of Allah Ta'ala.

The fire burns with the Will of Allah and the disease spreads with the Will of Allah Ta'ala. Although the Will of Allah Ta'ala is common to both the fire and the disease, as well as to all other acts, Rasulullah (Sallallahu alayhi wasallam) negated contagion from disease, but did not negate the property of *ihraaq* (burning) from the fire.

(Continued on page 11)

ABSTINENCE

"*Indeed, giving up the (pleasures of the) world gives comfort to the heart and body, whilst, indeed, seeking the (pleasures of the) world increases anxiety and grief."*

AIMMAH MUDHILLEEN

Rasulullah (Sallallahu alayhi wasallam) said: *"Verily, I fear for my Ummah the aimmah mudhilleen."* The 'aimmah mudhilleen' are such molvis, sheikhs and muftis who abandon *Amr Bil Ma'roof Nahy anil munkar (Commanding virtue and prohibiting vice).*

Regarding these scholars of deviation, Allaamah Abdul Wahhaab Sha'raani (Rahmatullah) says in his kitaab, *Lawaaqihul Anwaar:*

"The reality of Idhlaal (i.e. to misguide, mislead, to deviate) is the abandonment by the Aimmah of the commands of the Shariah. As a consequence of such abandonment, the ordinary people follow them. Thus they (the deviate molvis and sheikhs) become the leaders in dhalaal (deviation). There is no hope of goodness from such deviates even if their knowledge is as huge as mountains."

The act of abandonment of this Waajib obligation is in reality the essence of misguidance *(Idhlaal).* When a molvi or a sheikh abandons even a Mustahab act publicly, he plants the seed of diversion from the Sunnah. The ignorant masses are swift to emulate him and make taqleed in an act which is pleasing to the *nafs*. Neglect of the Sunan and Mustahabbaat ultimately leads to neglect of the Waajib and even Fardh commands.

Shaitaan desensitizes Imaani inhibition to sin and evil by inducing people to neglect Mustahab and Sunnat acts. Molvis, muftis and sheikhs nowadays play a despicable role as agents of Iblees. Shaitaan utilizes the services of molvis and sheikhs to spread his web of fitnah in the Ummah. Thus it is seen that these kinds of muftis and molvis go to great lengths to find interpretations for legitimizing (making halaal) almost every haraam and mushtabah act in every sphere of Muslim life.

A prime example of this type of mufti who resorts to baseless *ta'weel* (interpretation) and technical incongruency to legalize even haraam is Mufti Taqi of Pakistan. The conglomerate of plastic and paper molvis finds it most convenient and soothing to the nafs to swiftly make taqleed of this Mufti. Themselves being extremely deficient in academic Shar'i knowledge, and bereft of Islamic morality, take refuge under his skirt to camouflage their *jahaalat* and *nafsaaniyat*. The limit of their knowledge is Mufti Taqi. They are unable to traverse beyond this boundary.

HEARTS OF WOLVES

Rasulullah (Sallallahu alayhi wasallam) said:

"Allah Ta'ala revealed to some Ambiya (Alayhimus salaam): 'Say to those who acquire knowledge for purposes other than the Deen; who learn not for making *amal* (implementing the knowledge); who seek the dunya with the amal of the Aakhirat; who dress in pious garb for (deluding) the people; whose hearts are like the hearts of wolves while their tongues are sweeter than honey and their hearts more bitter than aloes, that they are deceiving and mocking Me. I shall ordain for them such a *fitnah* (trial) which will leave wisemen bewildered (and speechless).' "

Ulama-e-Soo' take note!

SECULAR SCHOOL AND IMAAN

Many Muslim pupils attending secular schools are complaining about the un-Islamic impositions of the schools. Some claim that certain schools do not permit Muslim boys keeping beards. They are forced to shave their beards. Some claim that school authorities are compelling both Muslim boys and girls to wear ties. It is also claimed that in some schools Muslim girls are not permitted to wear long pants. Another charge is that some schools, especially the previously white schools, are refusing to allow Muslim boys to attend Jumuah Salaat. Music is also enforced in some schools.

Pupils have written to the Ulama for guidance and requested that the matter be taken up with the relevant department. Pupils complain that freedom of religion which is supposed to be enshrined in the constitution of the 'New South Africa' does not exist in reality.

THE ULAMA

While secular education is permissible, the environment and institutions in which secular education is being imparted are evil, immoral and totally negatory of Imaan and Akhlaaq. Thus, according to the Ulama it is not permissible for Muslims to attend these un-Islamic secular educational institutions. It is therefore improper for the Ulama to take up cudgels with the school authorities in an endeavour to acquire concessions for Muslim children. Such an endeavour is tantamount to the acceptance of the kufr environment and encouragement offered to Muslim children to attend such schools.

COMPULSION?

Muslim pupils and some of their parents are contending that the children are being forced by the schools to act in conflict with Islam. This contention is false. Ikraah (compulsion) in Shar'i terms, which legalizes the commission of haraam refers to such a degree of compulsion which threatens life or limb. If the one who makes the threat is capable of inflicting injury to life or limb, the threat is regarded valid in the Shariah and the element of (compulsion) is established. In such circumstances it becomes permissible to participate in even unlawful acts. But in so far as the school's un-Islamic rules and norms are concerned, there is absolutely no such threat. It is thus false to claim that Muslim pupils are being forced to act in conflict with the Shariah.

THE CHOICE

Muslim pupils have a simple choice - Imaan or kufr. The choice is not related to any such compulsion which threatens life or limb. The pupil has to choose between the observance of Allah's Law and expulsion from kuffaar school. If Imaan has reached such a low ebb, that shaving the Waajib beard or wearing the kufr tie or abandoning Hijaab or abstaining from the Fardh Jumuah Salaat is tolerated and accepted for the sake of remaining in the evil school environment, then such a Muslim who hovers on the brink of kufr has no right to ask the Ulama to intervene on his/her behalf and to stupidly fight with the school authorities.

The Shariah's demand is simple and clear. The Muslim is not allowed to perpetrate haraam and evil for the sake of monetary and worldly gain when such worldly acts are not imposed on one. That Muslim who shaves his beard or who abandons Jumuah Salaat for the sake of secular education deserves to be flogged. The Shar'i injunction of Ta'zeer (flogging) becomes applicable. Such a traitor cannot be aided and encouraged to remain in the evil school environment. His/her presence at such a vile, un-Islamic place will only further jeopardize his/her Imaan.

Muslim pupils should hang their heads in shame for their spineless attitude. Their cowardice is despicable. Kuffaar pupils go on rampage, smash their food against walls, damage school property and run havoc causing chaos in the schools and universities when their lowly nafsaani desires are not satisfied by the school authorities. Yet, here we have Muslim pupils who lay claim to Imaan, but who sheepishly and traitorously submit to the demands of kufr.

While we do not advocate the vandalism as is done by non-Muslim pupils, we must say that it is Fardh on Muslim children to honourably choose expulsion from secular schools. It is haraam for them to commit the kabeerah sins of shaving their beards, wearing ties, abstaining from Jumuah Salaat and abandoning hijaab. On the Day of Qiyaamah they will not have a valid reason to vindicate their acceptance of kufr acts imposed on them at kuffaar schools. Such impositions are not accepted as Ikraah by the Shariah. The acceptance of such impositions is by the voluntary consent of Muslim pupils. Expulsion from kuffaar school is NEVER compulsion in the Shariah. Expulsion is or should be welcomed and considered a windfall of a Ni'mat from Allah Ta'ala.

If Muslim pupils in kuffaar schools have any respect for Islam - if they have any Imaani honour and valour, they will not behave like sissies seeking the protection of their mother's aprons. They should act like Muslim adults, for that is exactly what they are. They are fully accountable for their acts of omission and commission.

May Allah Ta'ala grant them the understanding of Imaan.

DENYING AND REJECTING RASULULLAH (Sallallahu alayhi wasallam)

Q. Please explain the following Hadith. Rejectors of Hadith say that even according to Hadith, Rasulullah (Sallallahu alayhi wasallam) left behind only the Qur'an. What is the response for this claim? The Hadith in question states:

"Shaddad bin Maqil and I entered upon Ibn Abbaas. Shaddad asked him: 'Did the Nabi (Sallallahu alayhi wasallam) leave anything besides the Qur'an?' He replied: 'He did not leave anything except what is between the two bindings (of the Qur'an).

Then we visited Muhammad bin Al-Hanafiyyah and asked him (the same question). He replied: 'He left nothing except what is between the two bindings (of the Qur'an)."

(Sahih al-Bukhari)

Answer

Denying / rejecting Hadith is a glaring rejection of Rasulullah (Sallallahu alayhi wasallam). Such munaafiqeen do not believe that Muhammad (Sallallahu alayhi wasallam) was the Rasool of Allah Ta'ala. How is it possible to accept that a person is a Nabi of Allah Ta'ala, but to deny his statements and teachings? Absolute morons of the deviate modernist kind of munaafiqeen are in denial of the validity of Hadith. They reject Ahaadith because they are not Muslims. They are pure, unadulterated Munaafiqeen. Only munaafiqeen who profess to be Muslims do not perform Salaat, do not make wudhu nor ghusl nor pay Zakaat, nor practice the numerous other injunctions of the Shariah which are ALL based on and substantiated by the Hadith, and not to be found between the Two Covers.

Minus Hadith there is NO Qur'aan and NO Islam. Firstly these morons fail to understand their own ignorance and stupidity in citing the aforementioned Hadith to bolster their rotten kufr. When they are in denial of Hadith, the stupidity of citing Hadith to substantiate their kufr claim is glaringly conspicuous. The narration they have cited from Bukhaari is a Hadith. Now when even the statements of Rasulullah (Sallallahu alayhi wasallam) are rejected and denounced by these modernist munaafiqeen, then they merely advertise their stark *jahaalat* by citing such a Hadith which is not even the statement of our Nabi (Sallallahu alayhi wasallam).

It is a self-evident fact that these scoundrel deniers of Hadith do not perform Salaat because in terms of their kufr belief Hadith is unacceptable. The Qur'aan Majeed is silent regarding the five Fardh Salaat, the number of Fardh and Sunnat raka'ts, the method of performing Salaat and the innumerable masaa-il pertaining to Salaat. So on what basis can they perform Salaat? If they do perform Salaat, it will be a show based on their Nifaaq.

If the details of Islam are only restricted to what appears in the Qur'aan Majeed then these modernist rubbishes are in flagrant denial of thousands of Shar'i masaa-il and numerous practices which they themselves practice to dupe Muslims and to ostensibly portray themselves as Muslims. They should state boldly and with clarity that they do not believe that:

* There are Five Fardh daily Salaat
* Fajr has two Fardh raka'ts, Zuhr 4, Asr 4, Maghrib 3 and Isha 4
* There are Sunnatul Muakkadah and Sunnatul Ghair Muakkadah raka'ts attached to the Five Fardh Salaat
* That Jumuah Salaat has two Fardh and ten Sunnatul Muakkadah raka'ts
* That Jumuah consists of two Khutbahs
* That 2.5% of one's wealth has to be paid as Zakaat
* That Muslims should be buried in the style the Ummah has been burying its dead.
* That they do not believe in the innumerable masaa-il pertaining to Zakaat, Hajj and all other facets of Islamic life.

In brief, these moron munaafiqeen must declare that by denying Hadith they are rejecting the entire Shariah – all the ahkaam of the Deen – which are not mentioned between the 'Two Covers' of the Qur'aan Majeed.

A Rubbish who denies Hadith, denies the whole of Islam, but due to cowardice and nifaaq he is too scared to publicly proclaim the kufr lurking in his heart.

Regarding the 'Two Covers' narration cited above, the moron munaafiqeen are too dense in their brains corrupted by Iblees to understand the purport of the Hadith which they abortively use and misinterpret in a futile, flapdoodle attempt to bolster their nifaaq theory. All Muslims believe that Rasulullah (Sallallahu alayhi wasallam) propagated nothing other than the Qur'aan. Whatever he imparted is undoubtedly corroborated by whatever Allah Ta'ala says in the Qur'aan.

When Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) mentioned the prohibition of joining hair by women, a woman asked for Qur'aanic proof. According to her this prohibition is not mentioned in the Qur'aan. Hadhrat Ibn Mas'ood (Radhiyallahu anhu) emphasized that it is in fact in the Qur'aan. Then in support of his contention he recited the Aayat: *"Hold on firmly to whatever the Rasool has brought to you, and abstain from whatever he has forbidden to you."*

Numerous Aayaat command: *"Obey Allah and obey His Rasool....."* What is the meaning of 'obeying the Rasool', and why does Allah Ta'ala in the Qur'aan Majeed equate obedience to the Rasool to His Obedience? If every detail of Islam was confined between the Two Covers of the Qur'aan, then what is the purport of ordering obedience to the Rasool? Obedience to Allah Ta'ala would have sufficed. Only confirmed Munaafiqeen will deny the irrefutable fact that innumerable actions and statements of Rasulullah (Sallallahu alayhi wasallam) are not in the Qur'aan in explicit form. All of the teachings of our Nabi (Sallallahu alayhi wasallam) come within the scope of the Aayaat commanding obedience to the Rasool (Sallallahu alayhi wasallam).

From this perspective, every teaching of the Rasool (Sallallahu alayhi wasallam) is between the 'Two Covers'. In this regard, Rasulullah (Sallallahu alayhi wasallam) said:

"Behold! I have been given the Qur'aan and its Similarity with it. Behold! The time is near when (you will find) an obese (ugly and fat) man sitting on his couch saying: 'Make incumbent on you this Qur'aan. Whatever you find in it of halaal, accept it as halaal, and whatever you find in it of haraam, accept it as haraam.' "

Then Rasulullah (Sallallahu alayhi wasallam) added to the above: *"Verily, whatever Rasulullah has made haraam is like Allah has made it haraam."*

Here Rasulullah (Sallallahu alayhi wasallam) predicted about these Munaafiqeen who will deny Hadith and seek to legalize all their evil and haraam with their shaitaani stunt of denial of Hadith and proffering the stupid argument of such haraam and evil not being mentioned in the Qur'aan. But, the Qur'aan Majeed itself, commanding obedience to the Hadith states:

"Fight (wage Jihad) against those who do not believe in Allah and the Last Day, nor do they regard as haraam whatever

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HEARTS OF SWINES

Hadhrat Nabi Musaa (Alayhis salaam) said:

"(The ulama-e-soo') dress with the garb of Ruhbaan (Buzrugs/ Aabideen) whilst their hearts are the hearts of swines and predatory wolves. If you desire reaching the lofty spiritual stages of the heavens, then kill your hearts for the sake of Allah Ta'ala."

Commenting on this narration, Allaamah Najmuddin Al-Ghaziyy of the 10th Islamic century said: "Their hearts have been likened to the hearts of swines because of their overwhelming carnal lust. They traverse the precincts of halaal into haraam just as the lust of pigs dictates consumption of filth. Their hearts have been likened (also) to the hearts of wolves because of enmity, injustice and mischief."

Salubrious advice for the ulama-e-soo'.

THE ILLS OF THE UMMAH AND THE CURE

(Continued from page 1)

Uhud), whereas they (the disbelievers) were hit with double the misfortune *(at Badr)*, then you *(O Muslims!)* said: 'What has happened!' Say (O Muhammad): 'It is on account of your erroneous judgement *(of abandoning the mountain pass against the instructions of the Rasool Sallallahu alayhi wasallam).''* (Surah Aali Imraan, Aayat 165)

The diagnosis reveals that the cause of the disease is thus sin and transgression. Now, the Qur'aan prescribing the only cure, states:
"Whoever is obedient to Allah and His Rasool, most certainly he has attained a magnificent success." (Surah Ahzaab, Aayat 71)

Thus, Haq Ta'ala has inextricably interwoven the glory and victory of this Ummah in this world, as well as everlasting pleasure, success and salvation in the Aakhirat in His *Taa'at* (submission and obedience to Him).

Sin and transgression are lethal poisons for the disposition of the Muslim Nation. The only treatment and medication for all our sicknesses and for the obtainal of complete divine help and victory are Taubah and Itaa'at (contrition and submission).
(Inaabat ilal laah – to turn unto Allah Ta'ala in repentance and obedience which envisage adoption of the Sunnah and following the Shariah meticulously – is the one and only solution and remedy for the ills, misery and humiliation in which the Ummah grovels today – The Majlis)

"O Believers! Turn to the Doors of Allah with sincere contrition." (Surah Tahreem, Aayat 8)

It should be noted that it is the obligatory duty of every Muslim to protect the Shi'aar of Islam (the Salient Features of Islam) and it devolves as a first responsibility upon Muslim leaders to strive and drive tirelessly and relentlessly to protect and preserve the Features of Islam. *(Alas! For us, today, this is a pipe dream. The preponderance of boot-licking molvis, fake sheikhs, juhhaal, fussaaq and fujjaar leaders confirms that the reformation of this Ummah is now left to Imaam Mahdi – alayhis salaam).*

If, Allah Ta'ala forbid, anything unfavourable emanates from the authorities then bring this to their attention through repeated correspondence. If unsuccessful, then never adopt an anarchical approach. *(i.e. Do not embark on 'jihad' programs orchestrated by the likes of the C.I.A. of America and the IS of Pakistan. These 'jihad' programs are pure anarchy – The Majlis).*

Adopt Sabr and Dua, and diligently engage in moral reformation. Supplicate to Allah Ta'ala. The One Who holds absolute power and Who is the True Benefactor will grant you succour in your hour of need just as it transpired in the incident of the Ashaab Feel (Army of the Elephants). It is His promise:
"Surely We shall help Our Messengers and the Believers, in this world and on the Day of Qiyaamat." (Surah Mumin, Aayat 51)

Furthermore, He proclaims:
"Besides that (i.e. the Garden of Paradise), there is something else which you love, (O Muslims!). Listen to this wonderful news: the Help of Allah (is with you) and also imminent victory." (Surah Saff, Aayat 13) *(But this Nusrat and Fatah are totally reliant on an Ummah who has cultivated a high degree of morality and spiritual stamina – The Majlis)*

Again, Allah Ta'ala says:
"Don't lose courage and don't grieve. You will be dominant if you are True Believers." (Surah Aali Imraan, Aayat 139)

(The imperative requisite for this Victory is to become "True Mu'mineen". This cannot be achieved by means of western technology. The Pathway for its acquisition is in the spirituality and simplicity which radiantly shone from the Cave of Hira – The Majlis)

Principles of the Shariah Concerning Practices.
Hazrat Maulana Maseehullah (Rahmatullahi alaih) said:
"If something is permissible, however if there is fear of disgrace and insult in doing it, then abstain from that permissible act.

In like manner, if something is *Mustahab*, but it is beset with *makrooh* and *munkar* factors (i.e. that which are reprehensible and abhorrent in the Shariah) then abstain from such a *Mustahab* act.

If, however, the act is among the *Waajibaat* (the obligatory acts) and *makroohaat* and *munkaraat* have set in then the *makroohaat* and *munkaraat* shall be eliminated. The *waajib* act shall not be discarded.

These are Shar'i Principles which should be remembered and implemented. If you implement these, you will never grind to a halt in confusion."

DENYING AND REJECTING RASULULLAH (Sallallahu alayhi wasallam)

(Continued from page 9)

Allah and His Rasool has made haraam..." (At-Taubah, Aayat 29)

Whatever Rasulullah (Sallallahu alayhi wasallam) has made haraam has the same status as prohibitions which are directly attributed to Allah Ta'ala in the Qur'aan Majeed. The stupidity and corruption of the brains of these shaitaani deniers of Rasulullah's statements are indeed mindboggling. They only advertise their hidden kufr with their denial of the express teachings of Rasulullah (Sallallahu alayhi wasallam).

That all the teachings, statements, tenets, etc. stated by Rasulullah (Sallallahu alayhi wasallam) are between the Two Covers of the Qur'aan, are simple for the understanding of people of Imaan. Allah's command to obey Rasulullah (Sallallahu alayhi wasallam) is more than adequate for convincing the Mu'mineen that whatever he had said is undoubtedly the Command of Allah Ta'ala. Submitting to such commands is Allah's order stated in the Qur'aan. Thus, it is unadulterated KUFR to say that Fajr does not have two raka'ts Fardh because this is not expressly stated in the Qur'aan. The same applies to the thousands of other details of the Shariah which are substantiated by the actions and statements of Rasulullah (Sallallahu alayhi wasallam).

The final nail in the coffin of the arguments of these deviated moron Munaafiqeen is the fact that they, like the Shiahs, do not believe in the Qur'aan which the Ahlus Sunnah believe to be the Word of Allah Ta'ala. If they claim to believe in the Qur'aan we believe in, then what is their daleel for claiming that this Qur'aan of the Ahlus Sunnah is in fact the Revelation of Allah Ta'ala? From whence did they acquire the notion that the Qur'aan of the Ahlus Sunnah is the Kalaam of Allah Azza Wa Jal when they reject all Ahaadith?

The Qur'aan being *the Qur'aan* is substantiated ***only*** on the basis of Hadith. There is absolutely no other way for believing that our Qur'aan is the Qur'aan revealed to Rasulullah (Sallallahu alayhi wasallam), without believing in Hadith. Jibraeel (Alayhis salaam) did not come to inform these moron deviates that this Qur'aan we have today is actually the revealed Qur'aan. Furthermore, the proofs for the Qur'aan being the Qur'aan of Allah Azza Wa Jal are not based on even the statements of Rasulullah (Sallallahu alayhi wasallam). All confirmation of the authenticity of the Qur'aan are on the basis of the statements of the Sahaabah, and all such statements are known as Hadith. Thus there is absolutely no validity in the kufr drivel these juhala disgorge.

MEDICAL TREATMENT

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) of the 9th Islamic century, said that we are bound by a Pledge given to Rasulullah (Sallallahu alayhi wasallam). This specific Pledge dictates that we should abstain from medical treatment as far as possible. Sicknesses should be treated with Qur'aanic aayaat and Dua taught by Rasulullah (Sallallahu alayhi wasallam), not initially with medicine.

The venerable Allaamah explained that due to lack of *yaqeen*, we do not derive the benefits of the Qur'aanic prescriptions whereas the Sahaabah and Taabieen would acquire instantaneous cure from these prescriptions.

There was a lady who was suffering from a type of fits. When she would be seized by fits she would denude herself. This lady came to Rasulullah (Sallallahu alayhi wasallam) and asked that he should make dua for her cure. Although our Nabi (Sallallahu alayhi wasallam) said that he would make dua, he advised her that the better option was not to ask for cure, and to have Sabr because the rewards for Sabr are immense in the Aakhirah.

The lady said that she accepts the advice and will have Sabr and not supplicate for cure. However, she asked Rasulullah (Sallallahu alayhi wasallam) to make dua that when she is seized by the fits, she should not undress and denude herself. Nabi (Sallallahu alayhi wasallam) made dua for only this request, not for her cure. Henceforth she would not denude herself.

MEDICAL TREATMENT – WHAT IS PRIOR?

The norm of the Salafus Saaliheen (Sahaabah, Taabieen and Tabe Taabieen) was **abstention** from medical treatment on the basis of *Tawakkul* and *Ridha*. Due to Imaani deficiency, medical treatment has become the prior option for us. While medical treatment is permissible, that is, treatment with **halaal** medicine, not haraam filth and poison, it was of secondary importance to the Sahaabah, and in fact, of *no* importance to the senior Sahaabah.

We are far, very far from the Age of Nubuwwat, hence we suffer from the malady of Imaani deficiency. Therefore, there is nothing wrong with resorting to medical treatment since this is allowed by the Shariah. The Ahaadith which present medical prescriptions are intended for people of our kind – people of weak Imaan – people who have no valid understanding of the meaning of Tawakkul due to being bereft of Taqwa.

The mushrikeen would frown and become extremely agitated when Tauheed was proclaimed. Today we are in an era in which even the Ulama become agitated when Tawakkul and Taqwa are mentioned. Their frowns and ludicrous interpretations imply that Tawakkul is of *Asaatirul Awwaaleen (fairy tales – stupidities of the people of bygone times)* just as the mushrikeen would say that Tauheed – worshipping only One Deity was of *Asaatirul Awwaaleen.*

While the emphasis today on medicine is understood in view of the gross deficiency of our Imaan and total lack of Tawakkul, the insane emphasis on submitting to haraam medical treatment is unacceptable and haraam. When Rasulullah (Sallallahu alayhi wasallam) even advised that the better option was to abstain from even dua for cure, and when we are apprized of the attitude of abstention from medicine of the Salafus Saaliheen, then what should our Aql and our Imaan dictate regarding haraam medicine – regarding the filth and poison prescribed by atheists? Consult your conscience and examine your Imaan.

'AN ENEMY OF ALLAH'

When Hadhrat Waheeb Bin Dard (Rahmatullah alayh) was in his Maradhul Maut, the Ameer of Makkah went to visit him together with a Christian doctor. The doctor asked: "How are you?" Hadhrat Waheeb replied: "I seek refuge with Allah! Never shall I explain my condition to you."

Those present said: 'Inform us. We shall explain to the doctor." Hadhrat Waheeb said: "Subhaanallaah! What type of brains do these people have? They advise me to complain to the enemy of Allah about Allah Ta'ala. All of you get out from here!"

A MISER'S SICKNESS

Once Hadhrat Haatim Asamm (Rahmatullah alayh) saw a *bakheel* (confirmed miser) distributing Sadqah during a severe illness. Hadhrat Haatim then made dua: "O Allah! Keep him *always* sick so that the sickness becomes a kaffaarah (compensation) for his sins and an aid for the poor."

A PHYSICIAN?

When Hadhrat Rabee' Bin Khaithoom (Rahmatullah alayh) was critically ill, he was advised to call a physician. After a brief silence, he said: "Where are the Aad and Thamud? Where are the Ashaab-e-Rass and the other many communities in between? All have been destroyed. Wallaah! I shall never call a physician."

He was pleased and contented with Allah's decree.

KUFR AND THE DOCTOR

When Hadhrat Abu Bakr Ayyaash (Rahmatullah alayh) was ill, a Christian doctor was brought to tend to him. Hadhrat Ayyaash resolutely prohibited the doctor from touching him. As the doctor departed, Hadhrat Ayyaash supplicated: "O Allah! Just as you have saved me from the calamity of kufr, so too keep me contented with your decree."

CONTENTMENT DURING SICKNESS

Once when Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) was ill, people came to visit him. When they asked about his condition, he said: "I am contented. But, do make dua for my sickness to be prolonged so that I do not see people and they do not come to see me."

CONTAGION AND THE HADITH

(Continued from page 7)

The reason for this negation and non-negation pertaining to disease and to fire respectively, is because Allah Ta'ala has created the property of *ihraaq* in fire, while He has not created the property of *adwa* (contagion) in disease, hence the need to correct a false belief.

All people during the time of our Nabi (Sallallahu alayhi wasallam) believed that fire burns, hence it is necessary to stay far from the fire. Similarly all people during his time believed that disease is contagious, hence it is necessary to flee from the diseased person. But, Rasulullah (Sallallahu alayhi wasallam) negated only the latter. He negated the belief in the idea that disease is contagious while he did not negate the belief in the fact that fire burns.

If disease did have the property of contagion, it would not have been rational to have negated it in entirety thereby exposing people to the danger of contracting the disease.

Emphasizing the negation, Rasulullah (Sallallahu alayhi wasallam) explicitly rejected the idea of contagion when the man pointed out that his healthy camels would contract the disease if a sick camel mingles with them. Rejecting his idea, Nabi (Sallallahu alayhi wasallam) said: *"Who gave the disease to the first camel."* That is, without having mingled with other diseased camels, the one camel contracted the disease.

The Hadith not to flee and not to enter the epidemic ravaged zone is not for 'containment' as you have understood. If the disease did have the property of being contagious, then Rasulullah (Sallallahu alayhi wasallam) would have devised 'protocols' for those who are within the plague-stricken area. But he did not. In the Hadith we find numerous forms of medication prescribed by Rasulullah (Sallallahu alayhi wasallam) for many sicknesses. But he did not prescribe any medication for the plague. He only advised Sabr and said that the plague is either Athaab or Rahmat and Shahaadat.

(Continued on page 12)

EULOGIES FOR THE DEAD

Q. What is the Shar'i status of obituaries and eulogies for the mayyit? Singing and advertising the praises of the deceased have become a kind of a norm. In the past, praise was sung and lectures delivered in praise of prominent Ulama. Nowadays it is seen that such obituaries and eulogies are sung for even a mayyit who was a tom, dick or harry in the community. He is projected as a great buzrug. Please comment.

A. These obituaries/ eulogies are shaitaani inspirations. Those who sing these praises have no real sympathy for the mayyit. Their objective is cheap publicity for fulfilment of the dictates of pride. These morons do not understand the *takleef* they give the mayyit with their stupid eulogies. This silly ostentatious practice has absolutely no basis in the Sunnah.

It is mentioned in the Hadith that when the mayyit is being eulogized, the Angels sarcastically say to him: *Were you indeed so and so…* The mayyit then suffers considerable embarrassment and pain. These moronic obituaries and eulogies sung by morons are haraam.

If these miscreants had true feelings for the mayyit they would rather have silently recited some Surahs or Surah Ikhlaas thrice for the benefit of the mayyit. While the mayyit always waits in anticipation of acts of Isaal-e-Thawaab, he / she is grieved and pained by the stupid, ostentatious praises heaped on him. Obituaries / eulogies should not be recited for even prominent Ulama and Mashaaikh. It is not a practice of the Sunnah. The Sahaabah did not engage in such stupidities.

CONTAGION AND THE HADITH

(Continued from page 11)

Reinforcing the negation of contagion, the Qur'aan mentions Allah's Wrath on the thousands who had fled from the plague area to the nearby mountain valley. They did not go to another populated area. They sought refuge in a valley in the nearby mountains. They did not constitute a danger to anyone by fleeing into the mountain. In fact, in terms of the kufr idea of contagion, they rendered a favour to the handful of persons who had remained behind without fleeing. However, Allah Ta'ala killed them all as a punishment for their belief of kufr.

The Fuqaha have clarified that if a person from the plague-stricken town leaves the town, not fleeing from the plague, but for legitimate work, business or need outside the town, then returns to the town after having fulfilled his objective, then this is permissible. Similarly, if anyone from outside enters for a legitimate reason, then later leaves, this too is permissible.

If a fire had raged in their town, Allah Ta'ala would not have punished them if they had fled from the fire. That is because the property of *ihraaq* is inherent in the fire.

The reason for prohibiting people from entering the stricken area is because of Imaani deficiency. Just view the Imaan of the vast majority of even the Ulama of our era. They all have fallen prostrate at the feet of the atheists because they have *yaqeen* that the disease is contagious. Their argument of the 'Will of Allah', is a hollow, insincere and a hypocritical contention for justifying their obsequious bootlicking of the kuffaar.

Deep in their hearts they believe that the disease is contagious without any exception. They dangle the statement of 'Allah's Will' as a chimera to hoodwink the ignorant masses and to present cover for their baseless kufr interpretation presented to justify and support the atheists. There is a Hadith which mentions that the belief of disease being contagious will not be eliminated from the hearts of Muslims. Because of Imaani weakness, they will always entertain this belief, hence Nabi (Sallallahu alayhi wasallam) forbade entry into the plague zone.

Should they contract the disease outside the plague area, they will attribute it to Allah Ta'ala. But if they contract the disease inside the stricken zone, they will attribute it to what they believe is contagious. Hence, if a person who does not subscribe to any of the kufr protocols contracts the disease, they will say that covid has apprehended him because he had ignored the anti-covid protocols of the atheist masters.

The followers of the kuffaar have resorted to baseless interpretation in order to legitimize the protocols of the atheists. Even if we should momentarily assume that disease is contagious, we find that Rasulullah (Sallallahu alayhi wasallam) had not resorted to any medication or to any type of protocols. So this is the Sunnah we have to follow regardless of the peripheral argument of disease being contagious or not.

The sole objective of the bootlickers is to Islamically legitimize the haraam protocols, hence they went to extreme lengths to negate the *La adwa* declaration of Rasulullah (Sallallahu alayhi wasallam).

If they had any sincerity, then even if they believed that disease is contagious, they would not have discarded the Sunnah. They would have advised Muslims to adopt the Sunnah which Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the entire Ummah had always observed.

Since the commencement of this corona/covid satanism in 2020 March to this day, we did not observe a single one of the kufr protocols, and Salaat continued as usual in our Musjid. In the two years, not a single one of our musallis had died with covid.

Alhamdulillah!

HADHRAT UMAR'S TAWAKKUL

Whenever Hadhrat Umar (Radhiyallahu anhu) would be overtaken by illness, he would not act according to the advice/prescription of the physician. Once when he was severely ill, the people brought a physician (a Muslim). Hadhrat Umar (Radhiyallahu anhu) said:

"By Allah! If I know that I would be cured by merely placing my hand on my ear, then too I would never do so. Whatever Allah Azza Wa Jal does is best."

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Roses have thorns! The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"Whatever misfortune befalls you is because of what your hands have perpetrated. And, He forgives much (of your sins)." (Qur'aan)

DARUL ULOOMS

Question

I am currently in my final year of University in the UK and only have about 2-3 months remaining. After this, Alhamdulillah Allah Ta'ala has blessed me with the desire to become an Aalim and so I am also currently looking for a suitable Darul Uloom where I can commence my Aalim course studies later in the year. So far I have applied to some Darul Ulooms in South Africa and a Darul Uloom in the UK. What advice do you have for me in regards to choosing a Darul Uloom?

Answer and Naseehat

Regarding Darul Ulooms: Please understand well that in the current era, almost every Darul Uloom has become mercenary. There is hardly a Darul Uloom where the Ilm of the Deen is imparted for the Pleasure of Allah Ta'ala. The Ustaadhs, almost without exception, are all mercenaries. They are in pursuit of the dunya.

The mercenary effect of the Institution is highly contagious spiritually and morally, and this attribute is transferred to the students with adverse consequences for their Akhlaaq.

While there is still effort in the Darul Ulooms to create an academic intellectual foundation in the Students, but as far as Islamic Morality is concerted, the Students are generally bankrupt since in this era this vital Branch of the Deen has been excised from the curriculum. The circumfluence of worldliness in today's Madaaris is destructive for the acquisition of the *Roohaahi* effects of the Qur'aan and Sunnah. Taqwa is an alien concept for both the Asaatizah and Talaba of today's Darul Ulooms. They actually frown on Taqwa which has become antiquated and expelled from daily practical life. There is no emphasis on practical implementation of the Ilm imparted at the Madaaris.

The worst Darul Ulooms are in UK although the South Afri-

(Continued on page 3)

MUSJID FACILITIES FOR WOMEN?

Q. Some Ulama in UK have issued the fatwa that it is permissible to establish separate facilities for females at the Musjids for Salaat. They cite Imaam Abu Hanifah (Rahmatullah alayh) and Mufti Taqi Usmani in support. What is Shariah's ruling?

A. As far as Mufti Taqi is concerned he is *person'a non grata*. He is a liberal who has lost his Islamic bearings many years ago. He has opened the avenue for the *fitnah* of immorality and riba with his corrupt fatwas halaalizing pictography and so-called 'islamic' banking. Meanwhile, all his halaalizing practices, especially banking fatwas are designed for the dollars. The capitalist bankers pay tens of thousands of dollars for fatwas of permissibility for their riba products.

As far as their citing Imaam Abu Hanifah (Rahmatullah alayh) is concerned, they mere-

(Continued on page 4)

IMMORALITY OF 'ISLAMIC' SCHOOLS

Q. Is it permissible for an aalimah to accept females as mureeds in the manner Mashaaikh do? Is it permissible to enter into bay't with her?

A. Such a woman is a *shaitaanah*. Making bayt with a female is satanic. Such a woman is never an 'aalimah'. She is a jaahilah.

Q. I am a contributor to an islamic school and madressah. I have recently found out that in these so called islamic institutions there have been confirmed multiple haraam affairs by male and female educators in the institutions. At the moment I heard there is once again an affair in this so called islamic institution. Is it permissible for me to discharge my zakaat to any of these institutions? Is it permissible for me to assist them financially with the hope of reward? Should encourage-

(Continued on page 5)

ALLAH'S BOUNTIES

In preparing the wonderful gift of Allah, viz., food, the wife plays an important and a vital role in the home. She spends hours daily and devotes her entire life for the comfort of her husband and family, making available to them the wonderful divine gift of food without which life on earth is not possible. Inspite of performing such an important and wonderful service, few husbands appreciate this double bounty (Ni'mat) – the food and the wife preparing the food. Husbands take for granted that their wives are simply executing an obligatory task in the preparation of their food. This is a misconception. The Sharaih does not impose this duty on the wife. She carried it out because for love of her family. It is, therefore, most inconsiderate and ungrateful for a husband to grumble and find fault with the food if occasionally it does not satisfy

(Continued on page 12)

INTERFAITH – THE RESPONSE OF NABI IBRAAHEEM

While the Munaafiqeen and Juhala present stupid arguments to justify their participation in the kufr interfaith movement which is designed to demolish Islam, the Qur'aan Majeed informs us of the stance which the Ambiya (Alayhimus salaam) had adopted in their mission in denunciation of all brands of kufr and shirk.

The Qur'aan Majeed states:

"Remember when he (Ibraaheem – alayhis salaam) said to his father and his nation: 'What are these idols which you are worshipping?' They said: 'We have found our forefathers worshipping them (hence we too worship them).' (Nabi Ibraaheem) said: 'Verily, you and your forefathers were in clear (manifest) deviation."

(Al-Ambiya, Aayat 54)

"By Allah! I shall plan (to demolish) your idols……" Then he made (smashed) them

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Questions and Answers

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Q. Are non-alcoholic drinks/ beers halaal. They say that these drinks do not intoxicate.

A. The so-called non-alcoholic drinks/beers are haraam. The term 'non-alcoholic' is deceptive. Even if one does not become drunk, these drinks are not permissible. They do contain small quantities of alcohol.

Q. If the mother is a Sayyid, but not the father, will the children be Sayyids? Can they call themselves Sayyids?

A. If the father is not a Sayyid, then the children will not be Sayyid even if the mother is Sayyid. It will not be permissible to say that they are Sayyids.

Q. A restaurant sells both halaal and haraam foods. Is it permissible to consume the halaal vegetarian diet of such a restaurant? The haraam meat is kept separate.

A. It is not permissible to consume the food, even the vegetable food, of a restaurant which also sells haraam meat. Regardless of the distance between the halaal and haraam products, the food of such a restaurant is not permissible.

Q. In the third raka't, instead of going into Qiyaam, I sat for a brief second or two, then on realizing my mistake I stood up. Was Sajdah Sahw necessary?

A. The mistaken sitting of a second or two does not necessitate Sajdah Sahw. Only if you had sat for the duration of reciting 'Subaanallaah' thrice would Sajdah Sahw become incumbent.

Q. Qur'aan khatams are organized by way of whatsapp. Each person is allocated a juz or more. Is this method permissible?

A. The whatsapp khatam stunt is a mockery of the Qur'aan Majeed. It is not permissible to participate in this bid'ah and mockery.

Q. A couple committed fornication, then got married. The child was born five months after the Nikah. Will this child inherit in his father's estate?

A. The child will not inherit in the estate of the man who had fathered him illegitimately. However, the man can make a wasiyyat (bequest) for him. The bequest may not exceed more than one third the value of his estate. The child will inherit in her mother's estate.

Q. I gave a brother a loan which he is unable to repay. Can I write off the debt as my Zakaat payment?

A. You cannot offset your Zakaat with debt owing to you. Your Zakaat will not be discharged. However, you may give the debtor your Zakaat, then after he has taken possession, you can demand payment.

Q. A person is in debt. He is unable to pay his debts due to sales having dropped drastically. The stock in his shop exceeds his debts. Can I give him Zakaat to pay his debts?

A. If the value of the goods in his shop is more than his debts, then you may not give him Zakaat.

Q. The baby was stillborn. What has to be done?

A. If a fully formed child is born dead, ghusal will be given. The child will be wrapped in a cloth and buried in the Masnoon manner without Janaazah Salaat.

If the child is born alive, but dies immediately, the normal Masnoon procedure will fully apply.

Q. Is it permissible to put flowers on the grave?

A. It is not permissible. It is a kuffaar custom and a waste of money.

Q. Is it permissible to erect a brick wall around the grave as is seen in most graveyards?

A. It is not permissible. All types of structure around the grave are impermissible.

Q. Some people recite the Athaan at the grave after burial. Is this a valid practice?

A. It is a bid'ah custom of the grave-worshippers (Qabar Pujaaris). It is not permissible.

Q. What must be done if the mayyit was buried without ghusal and without Janaazah Salaat? Must the grave be opened?

A. It is not permissible to open the grave. Only Janaazah Salaat will be performed at the graveside.

HARAAM VACCINATION

Q. In response to a vaccination query, a Mufti issued the following fatwa:

"If medical treatment is refused at government hospitals on the basis that one hasn't been vaccinated (and one is left with no choice but to utilize government hospitals), then, on the basis of such necessity one may be vaccinated in terms of Shariah. The principle of the jurists state, *"Necessities warrant prohibitions"*.

Similarly, if one is required to travel abroad for business purposes, then, too, one is permitted to be vaccinated based on the above principle, as such travelling will be considered a necessity.

In conclusion, one is permitted to be vaccinated on the basis of necessity as understood from the above explanation." *(End of the fatwa)*

Please comment. Is this fatwa correct?

Answer

No, the fatwa is not correct. The Mufti has erred by wrongly applying the principle of *"Necessities warrant prohibitions"*. In the scenario stated in the question there is no such *necessity (dharoorah)* to compel acting in accordance with the *Necessity* principle. Even the rubbish government hospital does not believe that admission for the unvaccinated patient is necessary, hence they refuse admission. If the patient has valid Imaan, he/she should make dua for *shifa' (cure)* and seek for alternate remedies for the sickness. But to be injected with filth and poison is not permissible.

The argument of travelling for business is excessively stupid. It is never permissible to commit haraam for the sake of travelling merely for business. One is not compelled to vaccinate. The choice is simply not to travel and be contented with one's local earnings. Rizq is provided by only Allah Ta'ala Who has pre-ordained our Rizq. Whatever has been predestined for us, will reach us.

Q. During his last illness (maradhul maut) a man bequeathed a large sum of money for a Musjid. The amount exceeds one third the value of his estate. What is the ruling?

A. Only an amount up to a third is permissible. It is not permissible to give more than one third to the Musjid.

Q. Some persons raised funds for a well for Muslims in India in memory of a non-Muslim work colleague. Is this type of honouring a dead non-Muslim permissible?

A. It is haraam. It is not permissible to honour a non-Muslim in any way, whether he is alive or dead. The act of these persons is akin to kufr.

Q. Nowadays in West Africa there is an upsurge in the activities of ritualists. They mercilessly kill their victims to harvest body parts which they sell. Someone suggested that such ritualists, if caught, should be fed alive to lions. Is this permissible?

A. No, it is not permissible. In an Islamic state, after the person is convicted of the brutal crime, he will be executed with the sword.

Q. What is the Islamic concept of Predestination (Taqdeer)?

A. It is not permissible to probe the Mas'alah of Taqdeer. Rasulullah (Sallallahu alayhi wasallam) forbade the Sahaabah from discussing this subject. The more one probes it, the more incomprehensible it becomes. Probing this subject can lead to the ruin of one's Imaan. Shaitaan loves one to delve into this dangerous domain.

Q. Is it permissible to announce at the time of Janaazah that people should forgive the mayyit and also any debt he owes?

A. At the time of Janaazah, the practice of reminding to forgive the deceased for debts, etc. is baseless and a bid'ah.

Q. For using our premises to install an ATM machine, the bank offers to pay rental in one

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of two weighs: (1) A fixed monthly rental, (2) R1 per transaction. Is this permissible? A Mufti says that the second option is permissible.

A. The Mufti has erred. Instead of advising that only the first option is permissible, he says that the second ambiguous option is permissible. The fatwa is incorrect. The second option is not permissible. The first option – fixed monthly rental, is permissible.

Q. We (husband and I) intend to go for Umrah. Please advise.

A. Umrah is Nafl. It is not permissible to undertake a journey in the current satanic environment and shaitaani scenarios prevailing in Saudi Arabia and along the journey for the sake of a Nafl act. You will be involved in sin from beginning to end. There is no merit in going currently for Umrah. The journey and the scenarios are overloaded with sin and transgression.

Q. Many people present the argument that there is a need for Muslim female gynaecologists within our community. So it is therefore important to send your daughters to study this profession. They state that how can people say that they don't want to send their daughters to study while they are the same people who want their wives to be attended to by Muslim female gynaecologists when the need arises. Can Mufti saahib please advise?

A. The 'need' as mentioned earlier is imaginary. It is a fiction whispered into the hearts by shaitaan. The 'need' does not justify Akhlaaqi emasculation and Imaani deracination. The 'need' when translated into reality is adequately fulfilled by – Muslim male and female physicians. A female Muslim gynaecologist is in the category of stolen halaal meat. If in a desperate situation a Muslim is confronted with the two evils: stolen halaal meat and pork, it will be permissible, in fact Waajib, to opt for the stolen halaal meat.

Q. Is it permissible to donate money for 'creating opportunities' for transgender? Will Zakaat be discharged?

A. It is not permissible to contribute funds for creating opportunities for transgenders. Zakaat will not be discharged, and it will be sinful to contribute.

Q. Are we permitted to keep hamsters and chinchillas as pets?

A. Hamsters and chinchillas are rodents. It is not permissible to keep them as pets.

Q. Which are the four sacred months mentioned in the Qur'aan?

A. The sacred four months are Zil Qa'dh, Zil Hijjah, Muharram and Rajab.

Q. The Imaam at our Musjid recited the Jumuah Khutbah from his smartphone. In the course of reciting, he made many mistakes. Is it proper to recite the khutbah from a smartphone?

A. Certainly it is improper and not permissible. Only an evil molvi will recite the khutbah from a smartpone which contains the filth of immorality, etc. Furthermore, even if the phone does not contain porno filth, then too it is not permissible to abandon the Kitaab for reciting from the phone. The many mistakes is an indictment against the molvi who has abandoned the standard practice of the Ummah – a practice of many many centuries to recite from a sacred Kitaab.

Q. Will a woman's Salaat be valid if she is not wearing a pants under her abaya?

A. While it is preferable and more modest for a woman to wear pants under her abaya, it is not compulsory. Salaat will be valid.

Q. One of the partners in a business died. Do his heirs inherit the right of partnership in his place?

A. Death cancels the partnership. The heirs of the deceased partner do not become shareholders automatically in the business or property. A partnership with them has to be negotiated. If any heir refuses to be a partner, but wants to be paid in cash, then his/her share should be calculated and given to him.

If the heirs are agreeable to being partners, then the partnership terms should be negotiated and fixed. Their percentage shareholding has to be agreed. It may be the same or more or less than the percentage of the deceased partner.

When a partner dies, his heirs become the owners of his share of the tangible assets in the business. If, for example, he was a 25% shareholder, then 25% of the assets belong to his heirs.

Q. At the time of birth, if a choice has to be made between the mother's life or the child, what should one do? This choice is compulsory and cannot be left to the doctor.

A. The choice of the mother or child living is satanic. Murder of the child may not be committed on the basis of the satanic notion that the child's murder will save the mother's life. It is absolutely haraam to make such an evil satanic choice. Under no circumstances is such satanic villainy and infanticide ever permissible. Whoever is destined to die, will die at the appointed time with the permission of Allah Ta'ala. The type of fear mentioned in the question stems from an attitude of kufr.

Q. I attended a Janaazah Salaah in our local area (Masjid Taqwa). I have been avoiding this masjid due to their COVID protocols. When a close friend of mine passed away his janaazah salaah was performed in this particular masjid, so I decided to go. The Asr Salaah was performed with social distancing protocols in place but to my surprise the janaazah salaah was performed like normal, shoulder to shoulder.

1. Do I need to repeat my Asr Salaah of that particular day?

2. In future should one attend a Janaazah Salaah of a relative or friend if it's performed in this masjid?

3. Does the Imaam have a Shari'ah backed right to tell musallis they can only perform Salaah with mask?

A. Yes, repeat your Asr Salaat. The imam is a lout with corrupt beliefs. Do not attend this Musjid for Janaazah Salaat or for any other Salaat as long as they practise the protocols of the atheists. The imam has no right of preventing musallis from performing Salaat in the Musjid without the devil's niqaab (the accursed mask). He is an agent of Iblees.

Q. I went into my husband's cell phone and discovered that he was chatting to women, even non-Muslims. I am shocked at this betrayal. I want to get out of this marriage. What is your advice?

A. What you have discovered about your husband is not at all

DARUL ULOOMS

(Continued from page 1)

can ones do not lag far behind in the villainy of worldliness and *Kitmaanul Haqq*. Almost all Darul Uloom are guilty of concealing the Haqq or subverting the Haqq in their pursuit of worldly and *nafsaani* objectives. The primary concern is to retain the pleasure of the people, especially of the large donors. The Pleasure of Allah Ta'ala is, in reality, of no importance and significance. Darul Uloms are nowadays modelled along Western educational institutions. In this silly and satanic process, they make a mess and a mockery of themselves. There is no originality left in the Madaaris.

The *originality* which is supposed to be the pride of a Darul Uloom is the atmosphere and aura of *Ghaar-e-Hira* (The Cave of Hira) where the Fountain of Ilm was revealed.

Nevertheless, despite this lamentable state of the Darul Ulooms, if the student is mature, sincere and determined to pursue Deeni Ilm for Allah's Pleasure, then he will still make the grade by Allah Ta'ala. If you are of such a disposition and temperament that will be conducive for the pursuit of Ilm, then at least the Body of Ilm is still available at the Darul Ulooms.

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surprising for us. Almost every man, including molvis and sheikhs, are involved in this type of filth – cellphone zina. Since they lack Taqwa, they have no fear for Allah Ta'ala.

Their hearts are like the hearts of atheists. While they verbally profess to believe that Allah Ta'ala is Present and sees us at all times, and while they proclaim with their tongues belief in the presence of the two Recording Angels, they completely sideline these beliefs when they misuse their eyes and when they sin. Then to soothe the evil nafs they conveniently forget that Allah Ta'ala watches and the Angels are recording.

Although we understand the pain which your husband's cellphone zina is causing you, you must expect this type of shaitaani conduct because your husband lacks Taqwa.

Reflect much on the consequences of divorce for you and the children. Make no emotional decision. Make dua for his reformation. Understand well that Dua is a powerful and wonderful cure for all issues.

If perhaps in the past you had also committed similar misdemeanours, then mellow your pain with your own misdeeds and sins. Say to yourself: 'I too was guilty of similar conduct.' Cellphone zina is a disease in which all men and also all women today are trapped. No one really believes in the Ever-Presence of Allah Ta'ala and the two Recording Angels. That is why sins are premeditated. Muslims sin just like kuffaar sin.

Q. Is it correct for a Muqallid Aalim to say, 'It is not Fardh to follow a Madhab, but by following them you will get the true perspective of following the Shariah', meaning that if you don't you won't get the true perspective. While his intent is sincere and is to explain the importance of following the Madhaaib, is saying in a public bayaan that it is 'not Fardh' correct?

A. At the minimum, it is exceptionally childish for an Aalim to say to the public that "It is not fardh to follow a Math-hab". This statement is an inspiration of shaitaan. The molvi is extremely short-sighted. He has grossly erred and rendered a great disservice to the Deen. Especially in this age the Ulama should say: ***Taqleed is Waajib. Taqleed is incumbent. Minus Taqleed the road to Jahannam is paved.'***

Technical terms should not be used to describe the Ahkaam to laymen. Laymen become confused and gain opinions which are appeasing to the nafs from the type of statement made by the Molvi.

Q. Does one need the permission of a Shaikh to read the Hisbul Bahr? Or can anyone read this? Does Hadhrat advise reading it?

A. Instead of Hizbul Bahr, recite Masnoon Durood and make Tilaawat of the Qur'aan. No one's permission is required for reciting Hizbul Bahr. But why recite something which has no comparison in thawaab and benefits to that of the Qur'aan and Masnoon Athkaar?

Q. An Aalim has recommended a prescription of a zikr by Hajee Abdul Wahaab as a Cure for Cancer. Recite 125 000 times Subhaanallahi wabihamdihi, Subhaanallahil Azeem. In the recording sent around it is mentioned that this is a remedy that many people have benefitted from. My understanding is that it is still in Allah Ta'ala's control whether the person will be cured or not. Can it be said that it is a cure (for sure), would it be ok to be propagated like that?

A. For all sicknesses including cancer, adopt the prescription of Rasulullah (Sallallahu alayhi wasallam) who said that "Surah Faatihah is a cure for every sickness". Recite this Surah many times, make dua and abstain from sin and futility. This is the prescription for gaining cure. Then too if cure is not acquired, then know that it is the Will of Allah Ta'ala which no remedy and no wazeefah can annul.

MUSJID FACILITIES FOR WOMEN?

(Continued from page 1)

ly flaunt their jahaalat. They are morons wallowing in *ghabaawat*. Haafiz Ibn Hajr (Rahmatullah alayh) said that it is only a *GHABI (a chap whose brains are densely clogged with nafsaaniyat and worldly objectives)* who will have the temerity to claim that it is permissible for women to gatecrash into the Musaajid.

All the arguments of 'hikmat' proffered by the legalizers of this Prohibition are spurious excrescences of the nafs. We have elaborately discussed and refuted all their *ghutha* (rubbish) arguments in seven booklets which are available on our website. It is not permissible to have facilities for females in the Musaajid. The Sahaabah had enacted *Ijma'* on this Prohibition, hence no one's view can ever override this sacred Consensus.

agree that when the deceased dies they will distribute all the shares equally amongst themselves, is this correct?

A. The agreement by the heirs is a major sin. It is haraam. It is to override the distribution fixed by Allah Ta'ala, Himself. It will not be valid.

Q. Can a person make his house Waqf and still live in it?

A. Yes, one may make one's house Waqf and live in it until one's death. It is necessary to make it currently Waqf. The Waqf may not be attributed to one's death. That is, you may not say: My house will be Waqf after my death".

Q. Can a person say his house should be made Waqf when he dies?

A. If Waqf of the house is at the time of one's death, then if the value of the house is not more than one third the value of one's estate, the Waqf will be valid. However, if the value of the house exceeds the third, then only so much of the house will be Waqf which does not exceed one third the value of the estate.

Q. My in-laws hardly perform Salaat. My father-in-law does not attend even Jumuah Salaat. He invites us to his home for meals. What should we do? Can I invite them to our home?

A. It is not permissible to eat the food or visit such in-laws who grossly neglect Salaat. Their house and food are accursed. Such food has an evil effect on the heart. Your father-in-law's Imaan is dangling on an extremely thin thread. He is perched on the precipice of Imaani destruction. When refusing his invitation, inform him politely of the truth. Don't beat about the bush. Discharge your Waajib obligation of offering him the Naseehat of the Haqq. Do not invite such in-laws to your home.

Q. From my home to my destination the distance is 49 miles. However, from the end of the town the distance is 46 miles. Will I be a musaafir at the destination?

A. No, you will not be a musaafir. You have to perform Salaat in full. The distance of *safar* is from the end of the town, not from your home. Therefore, if the distance from the end of the town to your destination is less than 48 miles, you will not be a musaafir.

Q. I remember a time when we used to mix mud and tree leaves together to fill the gaps in the grave of the deceased person we are burying. Now a plastic or sometimes a white sheet is used to cover the boards and thereafter the grave is filled with sand. Kindly comment on this, and is it correct?

A. No, it is not correct. It is not permissible. Plastic and cloth may not be used. The old system should be maintained.

Q. I am moving out of the rented flat. I had paid a deposit in addition to the month's rent when I moved in. Now the landlord refuses to refund my deposit. He says that he needs it to paint the flat. Can he refuse to return my deposit?

A. It is not permissible for the landlord to refuse refunding the

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deposit and to use it for painting the flat. His action is haraam. He must refund the deposit.

Q. A woman due to chemotherapy has lost her hair. Is it permissible for her to use a wig? Is hair transplant permissible?

A. It is not permissible for her to use a wig. She should cover her head with a scarf. Hair transplant is not permissible.

Q. What is the status of gatherings of Ulama at the graveside of a Buzrug and making collective dua which are recorded?

A. The gatherings at the graves of the Ulama are bid'ah and not permissible. However, individuals may go and make Dua, but the customary practices and gatherings are not permissible. The recordings aggravate the evil customs. Furthermore, do not visit such *dargahs (graves of Auliya)* where bid'ah is practised. Whoever wishes to make dua for the deceased Buzrug may do so from his home or from anywhere else. There is no incumbency to visit a dargah.

Q. Is it permissible to have a rehab institution for females? The head will be a male.

A. Rehab institutions for females are permissible as long as Hijaab is strictly maintained. It will not be permissible for the male head to be on the premises at all. He has to be far away from the centre and operate the institution via the aid of a mahram female, e.g. his wife. If a male is on the premises, it is a sure recipe for zina even if he happens to be An Aalim or a Buzrug. Shaitaan and the Nafs will most certainly entrap him. The afflicted females will be easy prey for him.

Q. Are Ramadhaan countdown calendars permissible for children? Such a calendar has approximately 30 squares. The child can open each day one square to find a chocolate/ treat. It is a way to count down Eid and to encourage children to do good deeds. The child is allowed to open only one square if he/she kept a fast.

A. Fasting is an Ibaadat. Ibaadat should not be contaminated with nonsensical trappings such as the drivel 'countdown' calendars. It should not be inculcated in children that the Fasts of Ramadhaan are a burden and that they should daily be in expectation of an exit from this 'burden'.

Rasulullah (sallallahu alayhi wasallam) said: *"For the Fasting person there are two moments of happiness: at the time of Iftaar and at the time when he will meet his Rabb."* With these nonsensical items the child's mind is focussed on trivialities.

Parents should explain to their children the importance and significance of Fasting. The Pleasure of Allah Ta'ala and the bounties of Jannat are the rewards, not stupid, nonsensical squares of chocolates which in all probability are haraam due to the numerous chemical ingredients in chocolates.

It is not permissible to corrupt the minds of children by trivializing Ibaadat with silly pieces of chocolate as rewards for such a great and wonderful Ibaadat as the Saum of Ramadhaan.

Q. There was a burglary at a Musjid in Lenasia. The Musjid was also vandalized. Please comment.

A. The burglary and vandalization at the Musjid are not as bad as the vandalization which Muslims themselves caused the Musaajid with their haraam, kufr covid protocols.

Vandalization of Musjids can be expected from spiteful kuffaar who harbour hatred for Islam and Muslims, but the vandalization committed by Muslims is unexpected. The villainy which Muslims had perpetrated in the Musaajid at the behest of the atheists and to bootlick the government is infinitely worse than the vandalization by some kuffaar miscreants.

Q. A Hanafi Maulana advised that Salaat be combined before boarding the plane. Neither will there be valid Salaat time nor proper Salaat facilities in the plane. Is this correct?

A. Combining two Salaat in the time of one Salaat is not valid according to the Hanafi Mathhab. Nevertheless, those travelling by plane may combine Zuhr and Asr, Maghrib and Isha, on land as the Shaafis do. Then, on the plane they should repeat the Salaat in its proper time. On landing, they should repeat all the Salaat which they had performed on the plane.

Q. On the plane we are not allowed to stand an perform Salaat. What should be done?

A. When Salaat is not allowed standing in the plane, it remains compulsory to perform it while sitting in the seats even if the correct direction cannot be faced. However, all Salaat performed in the plane should be repeated when on land.

Q. My husband wrote 3 Talaaqs for me. After issuing the written Talaaq, he tore up the paper. What is the state of our Nikah?

A. The three Talaaqs which your husband had written are valid and final regardless of him having torn or burnt the paper. Your Nikah had ended the very moment he wrote the three Talaaqs, and your Iddat had commenced at the same time. It is not permissible for you to return to him. Reconciliation is now no longer possible nor permissible.

Q. My Muslim friend has retail shop wherein he sells ready-made t-shirts and jeans. His customers are mostly Muslims. The t-shirts and jeans are tight fitting and designed according to the latest trends and fashions. My friend says that many ulema have given him permissibility for selling such clothes.

As these clothes are against sunnah mode of dressing and in emulation of kuffar in terms of designs, style, trends and fittings how can these be permissible? It has been observed that when youngsters don these dresses they do not grow their beard one fist in length as is sunnah but they shorten and style their beards as per kuffar fashion to go along with their dress.

Will my friend not be sinful for encouraging kuffar style of clothing and devaluing the Muslim dressing? How will his income be halaal? How will there be barakat in his rizq?

A. Most certainly your friend is sinful selling haraam garments to Muslims. The permissibility stated by some ulama is highly erroneous. Every simple Muslim, provided he is sincere, can understand that it is not permissible. Your friend is aiding in the commission of haraam. His earnings are not halaal.

Q. A person was making 4 raka't Fardh namaaz. In the 4th raka't, he sat for Tashahhud, then mistakenly stood up into a 5th rakat. Immediately on standing, he realises his error, then returns to sitting and makes salaam. Is

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IMMORALITY OF 'ISLAMIC' SCHOOLS

(Continued from page 1)

ment be made to send children to these places?

A. The immorality you have now so belatedly discovered is old hat. At all these so-called 'islamic' schools there is a combustible mix for zina. Sins of sexual misdemeanour are rife at these institutions. These schools are *Mal-oon (Accursed)* aberrations in the Muslim community. It is not permissible to contribute your Zakaat or any other funds to this school where haraam and immorality take place. Do not assist these schools. They cause more moral and Deeni harm than good. If anyone wishes to ruin the moral character of his child, then these schools are the ideal places. Ustaadhs, molvis, sheikhs, apas and pupils are all trapped in this shaitaani and nafsaani web of zina. It is a wicked morass of filth.

We have for decades criticized these so-called Islamic schools. There is too much evil in these schools. Never encourage people to send their children to these institutions of moral disaster and destruction.

INCREDIBLE LEWDNESS

A girl trapped in a marriage with extremely lewd and filthy in-laws, laments:

"I got married 5 months ago. The problem is my in-laws don't allow me any privacy. After the nikaah at my parents' house we were put to sit in seclusion for about 1 hour. Then we went to an apartment. My father-in-law, mother-in-law and sister-in-law came with us in the same car. My father-in-law drove. In the car was also my sister-in-law who sat between my husband and I.

When we got to the apartment, there were only 2 rooms, so they put my sister-in-law with myself and my husband in the same room on the same bed between us two. We stayed there for 3 nights and this continued. She slept between my husband and myself. We didn't even get to talk because of her presence in the room and between us.

Then I went back to my parents because they dropped me off as our room wasn't ready yet. After 6 weeks my father brought me here to my in-laws house and my mother-in-law says the rule of her house is that my room door cannot be closed. Secondly my sister-in- law comes to sleep between us two (husband and wife) again although she is 18 years. She only doesn't come on Friday nights but still our door cannot be closed.

When I complained, my mother-in-law says I must make sabr or I will get divorced. My husband also fought with his parents but they say if we move out they'll curse him, and they will fire him from work.

I can't do anything without my mother-in-law's permission. I can't even make a cup of tea if she says no. What should I do? I can't live like this.

Our Answer and Comment

This is truly a bizarre scenario. The attitude of your in-laws is HARAAM, lewd, stupid and full of *shaitaaniyat*. They have absolutely no shame. They are shameless fussaaq and fujjaar. In these evil circumstances prevailing at their home, it is best that you leave and go back to your parents. Your mother-in-law must be a witch, and so is your sister-in-law.

It is incredible that the sister-in-law sleeps between husband and wife. This type of immorality and utter shamelessness is unheard of in Muslim society. As long as they do not prepare a separate apartment for you, remain at your parents. If your mother-in-law threatens you with divorce, it is better to be divorced than to live with such filthy-minded people who are bereft of the slightest vestige of shame.

INTERFAITH – THE RESPONSE OF NABI IBRAAHEEM

(Continued from page 1)

(the idols) into bits (with an axe)… (Al-Ambiya, Aayat 58)

"What! Do you worship besides Allah that (i.e. idols) which cannot benefit you nor harm you. Have you no brains?" (Al-Ambiya, Aayat 67)

"Rehearse to them the episode of Ibraaheem when he said to his father and his nation: 'What are your worshipping? ... What! Do they (the idols) hear you when you worship (them)? Or do they benefit you or harm you? ... You and your forefathers of old are my ***enemies****…… (Ash- Shu'raa 69 – 77)*

Not the slightest vestige of ambiguity, cooperation and conformity with the religions and ideologies of kufr and shirk existed in the mission of the Ambiya (Alayhimus salaam).

They proclaimed the Deen with the greatest of clarity – with such clarity which invited the wrath of the kuffaar and mushrikeen. They never cuddled with the kuffaar seeking harmony and such satanic coexistence which demands acceptance of their religions and ideologies of kufr and shirk. They did not conduct themselves with the despicability portrayed by today's interfaith participants who accept the elevation of kufr and shirk to the pedestal of the Absolute Truth of Islam.

The stance and methodology of Haqq are stated with emphasis and clarity in the following Qur'aanic Aayat:

"Verily, for you (O Muslimeen!) there is a beautiful methodology in Ibraaheem and those with him. (Remember) when he said to his people: 'Verily, I am free from you and from the idols you worship besides Allah. We have ***rejected*** *you.* ***Hatred*** *and* ***enmity*** *have surfaced between us and you (and will remain) as long as you do not believe in The One Allah forever…"*

(Al-Mumtahinah, Aayat 4)

There can never ever be a common platform for Imaan and kufr. The abode of kufr is Jahannam, and this will be the abode of the interfaithers who profess themselves as Muslims. This world is the arena for the conflict between Imaan and Kufr. Thus, there will never be coexistence and harmony between these two mutually repelling ideologies. This Conflict is a Divine Decree. Allah knows and we know not His Wisdom which is unfathomable to the puny, created mind of man with it cognitive limitations.

NAPAKISTAN — ROTTEN EDIBLE OIL

The following report is reproduced from Pakistani News Channel (June 2010). The original report was in Urdu:

It is criminal!
They use dead animals, rats, discarded bones – you name it, they use it, to make oil, gelatine and many daily items of use.
The jalebi and pakoras you may be eating or have eaten are/have been made from these!!!

Nothing is surprising from that Impure Land. The avalanches of diseases, both physical and spiritual, can be directly attributed to the filth, carrion and the deluge of haraam deglutition to which the entire Muslim Nation of the world has become addicted. Pakistan does not hold a monopoly in this type of carrion delicacies. Similar satanism exists in all countries where commercial food has become an indispensable fundamental constituent of life. Minus commercial carrion and filth people have become indoctrinated to believe that there is no hope for survival.

The extreme velleity displayed by even highly-learned Ulama and even sincere Buzrugs of this day is the effect of their gross carelessness regarding the food they ingest. Even the mashaaikh of this age are extremely negligent in this regard. Abstention from *mushtabah* has become an antiquated act to them. Thus, the Ulama and the Mashaaikh of our age display an extremely lackadaisical attitude towards the consumption of food, and the Tablighi Jamaat people are the worse of deeni personnel in this field of careless and gluttonous consumption of just anything available to download into the alimentary canal. Taqwa has been shelved or abrogated in their math-hab of the *nafs,* hence they frown indignantly when any real haraam product to which they are addicted, is proclaimed haraam.

The satanic depredation and onslaught on the fortress of Imaan which the halaal-certifying devils such as SANHA, MJC, etc. are making with their satanic weapons of carrion and pork have practically extinguished the Flame of Imaan which now remains somewhere remotely tucked away in the brain as if it is some concept for pastime cognitive dissonance. Halaal and Haraam now belong to the domain of oblivion. However, these terms are very much alive when they are related to filling the pockets and coffers of the satanic carrion certifying outfits.

ISLAAH OF THE NAFS

Question

Currently I have many Islaahi issues.

Greed and coveting desire: The desire for bestial pleasure and zina of the eyes exists to a very large degree within me and it is a very difficult struggle to fight against these desires. Also, I find it very difficult to do good deeds, even the fardh ones such as Salaat.

Anger: I think because of my arrogance/ego I get angry when someone says something bad about me or even if they correctly criticise me. I can also be impatient because of my ego which leads me to get angry.

Falsehood: Sometimes I make jokes and include falsehoods in them to make others laugh more. Sometimes I lie to avoid getting in bigger trouble.

Ostentation/show: I get happy when I am praised for something. I clearly I lack Ikhlaas. Also I get happy on the inside when people see me praying in the Masjid. I have a desire that people think I am pious.

Vanity: I like to let others know the accomplishments I have made and think I am very great because of them. I wish that others hear of my accomplishments and respect me. I forget that it is only because of Allah that I have been able to achieve anything.

Pride: I find it very difficult to consider myself worse than people when I see them committing sins publicly even though I know this is the wrong attitude. I definitely suffer from pride and think I am more intelligent than others etc. I sometimes do not let others speak and instead speak over them because I think I am better than them. My pride also leads to anger as I think that nobody should be able to criticise me.

Love for Fame: I wish that others honour and respect me and listen to me and I wish to be the leader in situations. Sometimes I commit sins just so that I can 'fit in' with others (for example backbiting). I care about others' opinions of me and want attention from others.

Love of the world: I have strong desires to 'have fun' in life which is basically by hankering after the world and wasting time enjoying myself with friends instead of focusing on the real purpose of life. I wish to purchase the newest gadgets and I also joke and laugh too much. I also engage in futile talk and waste precious time.

Hypocrisy: I act in such a way that others think I am pious when in reality I am one of the worst of sinners.

These are just the Islaahi issues which I can think of presently. There are definitely more which have not come to mind or I am not aware of. I humbly request advice and guidance. Please suggest a daily routine for me.

ANSWER AND NASEEHAT

The spiritual maladies listed by you are to be found in most people. To initiate the process of *Islaah (moral reformation)* for curing these maladies, you have to engage in *Muraaqabah-e-Maut and Qabr*. While it is imperative to apply pressure and struggle (make mujaahadah) against nafsaani desires, it is essential to cultivate fear for Allah Ta'ala. Such fear will simplify the process of *Mujaahadah* against the nafs. Fear will open up the blinded spiritual eyes. Then one will be better able to understand and see the realities of the evils of the nafs and the snares of Iblees.

Every night spend a few minutes in seclusion and meditate on the unbearable pangs of Maut and the torments of the Qabar. By doing so nightly on a regular basis, Insha-Allah, fear will develop in you.

All the ills listed by you are generally the effects of a kind of 'atheism' which lurks in the heart without one realizing it. A Muslim claims verbally that Allah Ta'ala is Omnipresent – that He sees and watches us every moment. The Muslim believes that there are two Recording Angels alongside him 24 hours of the day. Despite these verbal professions, when the urge develops to sin, he selects to become spiritually blind of the Presence of Allah Ta'ala and the Recording Angels. This is the evidence for the 'atheism' in his heart. This spiritual corrosion can be cured by Muraaqaba-e-Maut and Qabr which generates Fear.

Rasulullah (Sallallahu alayhi wasallam) said that Remembrance of Death (Maut) polishes the heart by eliminating the spiritual

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THE STATUS OF MEDICINE

Question:

May I respectfully enquire about a brother who is ill, and suffering an early level of incapacitation, which can be easily cured by the doctors and available technology at present, with Allah's guidance and Wisdom. However, he declines medical intervention and repeatedly refuses to do so, in spite of repeated appeals by the family of the brother and my insignificant self. May I mention that failing to seek medical intervention, will result in a progressive deterioration of his condition with demise, The condition is eminently curable, at this stage, Insha Allah, Aameen, and denying early treatment for this condition at present will render delayed therapeutic intervention ineffective. As I view the stance, adopted by the brother, it almost amounts to a focussed intention on self-termination, as I reflect the decision to be.

I will be most grateful for the Mufti Sahab's learned and correct opinion on these matters?

Answer:

Medical treatment is not Waajib. 'Demise' – Maut – comes with precision at its appointed time. Allah Ta'ala says in the Qur'aan Majeed: *"No person shall die except with the permission of Allah at the appointed time."* There will be no delay or advance by even a second. Submission to medical treatment or abstention will in no way whatsoever affect the moment of Demise.

A person has the right – Shar'i right – to refuse medical treatment even if the sickness leads to death. This is the unanimous ruling of the Fuqaha of all Math-habs.

This has been the practical attitude of numerous Sahaabah and Auliya. They would refuse medical treatment, rely on Allah Ta'ala (Tawakkul) and accept with Ridha (Pleasure) His decree.

Once when Hadhrat Umar (Radhiyallahu anhu) was severely ill, he was advised to call a hakeem. Ameerul Mu'mineen Hadhrat Umar (Radhiyallahu anhu) responded:

"If I know that the cure for my sickness is to only touch my head, I will then too not do so."

This was his level of *Tawakkul* and *Ridha Bil Qadha.* The attitude of the pious Ulama and Auliya of former times was to generally abstain from medicine. They were pleased with whatever condition Allah Ta'ala decreed for them. There are numerous examples of pious Muslims abstaining from medical treatment.

Besides their attitude of Tawakkul, the Fuqaha have unanimously issued the verdict that medical treatment is not Waajib regardless of the consequences.

This attitude and practice of abstention from medicine and medical treatment is further reinforced by abstention from even dua for cure. Once a lady suffering from a type of fits came to Rasulullah (Sallallahu alayhi wasallam) seeking his dua for cure. Aware of her degree of Taqwa, Rasulullah (Sallallahu alayhi wasallam) advised her against making dua for cure. While she accepted this advice, she explained that whenever she was apprehended by the fits, she denuded herself of her clothing. She therefore requested our Nabi (Sallallahu alayhi wasallam) to make for her to be saved from this calamity of self-denudation of garments. Rasulullah (Sallallahu alayhi wasallam) made the requested dua. Her sickness continued, but the problem of the clothes was solved. Nabi (Sallallahu alayhi wasallam) had explained to her the immense rewards of Sabr for bearing the sickness, hence she was pleased to adopt Sabr in lieu of the Rewards of Jannat.

This episode in particular, and the practice of the Auliya in general, adequately explains the insignificance and unimportance of medicine. Nevertheless, we are weaklings with defective Imaan and spiritually barren, hence it is perfectly permissible for us to resort to medicine and medical treatment. We are bereft of the spiritual mettle of the Salafus Saaliheen.

PLACING THE SAHAABAH UNDER SCRUTINY IS KUFR

Question

Our classes have ended. Was visiting a friend and another Moulana was present. He was discussing a paper he had written while studying Takhasusfil Hadith in Binnori Town.

He had written it on the basis of a question he was asked by a friend of his regarding the raawis of Ahaadith. The person asked him as to why the Sahabah were not put under the light of scrutiny because they also committed sins.

He had asked another senior scholar but before the senior scholar could answer the Moulana mentioned his own response that when it comes to sins there are 2 types:

1. Sins that happen due to the nafs, lust and desire.
2. Sins that would be to sabotage the Deen or attributing a lie towards Nabi (sallallahu alayhi wasallam).

The first type was possible by them, but the second type is something that is unexpected of them (the Sahaabah).

The senior scholar told him this is correct.

After the paper was submitted our Jalalayin teacher and also the Nazim for the Iftaa Department) rejected the Moulana's paper and said we will attach another reason towards their actions. This was all in 2015. I told the brother that we had been by our teacher. Allah Ta'ala had caused these things to be committed by the Sahaabah. These were things that were against the Shaan of Nabuwwat, hence and for teaching purposes, Allah Ta'ala induced the Sahaabah to commit such acts.

So the Moulana said yes my class mate gave a similar response but our Aqeedah is that Allah Ta'ala doesn't force anyone to do anything so they had done it of their own free will. I told him I shall ask my teacher with regards to this because I honestly don't know. I am still satisfied with the answers the other teachers have given, but want to know if what the Moulana said is correct. Please comment.

Answer

"Why the Sahaabah were not put under the light of scrutiny": After more than fourteen centuries and after thousands of great, illustrious Fuqaha, Muhadditheen and Mufassireen have flourished and written thousands of volumes on every branch of Islamic knowledge, some non-entity in this belated era in close proximity to Qiyaamah comes up with the question;

"Why the Sahaabah were not put under the light of scrutiny".

Wallaah! This is a pure shaitaani waswasah. This question never occurred to any of the great Souls of the past nor did Iblees have the courage to present this *ishkaal* to any of the illustrious Muhadditheen and Fuqaha. A total non-entity of our age deemed it appropriate to fabricate this question. It is the first step in shaitaan's ploy to attack the Imaan of the person concerned. Shaitaan has designed this snare for the elimination of his Imaan.

Furthermore, the attempt to answer this question by categorizing sin into two kinds is nonsensical. It does not answer the shaitaani question. All sins are the products of the *nafs*, lust and desire. Sins to sabotage the Deen are most certainly sins of the *nafs*. There is no other fountain for sins other than the *nafs*. Thus, this answer has no validity.

The simple answer to the shaitaani question is that Rasulullah (Sallallahu alayhi wasallam) forbid the Ummah from making his Sahaabah targets of criticism. He said:

"Honour my Sahaabah, for verily they are the noblest…."

There is *Ijma' (Consensus of the Ummah)* on the *Adaalat* of the Sahaabah. Even the Qur'aan Majeed testifies for the *Adaalat* of the Sahaabah. It is mentioned in *MirqaatulMafaateeh: " The Sahaabah, all of them, are* ***Udool*** *on the basis of the Kitaab (Qur'aan), Sunnah and Ijmaa'"*

There are many Ahaadith to this effect. Putting the Sahaabah under scrutiny will be to put Rasulullah (Sallallahu alayhi wasallam) himself under scrutiny. The Hadith to this effect is recited almost every week in the second Jumuah khutbah.

Rasulullah (Sallallahu alayhi wasallam) had vouched for the uprighteousness, honesty and integrity of his Sahaabah. Therefore, whoever subjects the integrity of the Sahaabah to scrutiny in fact places Rasulullah (Sallallahu alayhi wasallam) under the glare of the satanic scrutiny.

If such 'scrutiny' had to be accommodated, then the same effects applicable to Ahaadith would have applied to Qur'aanic Aayaat. The same Hadith principles of Saheeh, Dhaeef, etc. would have been applied to the Qur'aan Majeed since it were only Sahaabah who narrated and authenticated the Qur'aanic Aayaat. Some Qur'aanic Aayaat would then be classified '*dhaeef'* and even '*maudhoo'*.

Only Shiahs are the experts in the satanic science of putting the Sahaabah under the scope of kufr scrutiny. That is precisely their basis for rejecting the authenticity of the Qur'aan Shareef.

The simple answer for the question is that it is a shaitaani waswasah for which *Ta'awwuz and Wala houla* should be recited to eradicate the thought from the mind.

AN IMAAM'S HARAAM FLIGHT TO THE CCMA

Question

An Imaam sahib and his wife were employed at a Jamaat khana to do Imaamat and teach maktab classes during the afternoons.The Imaam sahib and his wife were given an apartment free of rental as well as water and lights at no charge. Over and above they were paid a monthly salary of R11000 between them.

Due to financial difficulties the Imaam sahib's and his wife's employment was terminated during March 2021. i.e. about a year ago. The termination of his contract was handed to him in writing and he personally signed receipt thereof.

Thereafter he was asked to pay rental or vacate the apartment. He was constantly reminded of his outstanding rental and water and lights accounts on a monthly basis. However, he has not paid up to today. He continued performing his Salaah at the Jamaat khana. He was told that there was no objection for him to perform any Salaah whenever he was available.

Now, one year later, with the influence of one of the musallees and a Muslim attorney, he has delivered a notice to the committee to appear before the CCMA (governments legal labour dispute authority) with the following demands:

1. Unfair dismissal with the claim that he didn't receive any notice for his termination of contract and that the signature which appears on the notice of termination of his contract was a forged signature.
2 Twelve months of unpaid salary i.e. R120,000.00 and twelve months of rental to be waived.

Are the above mentioned demands valid in the Shariah?

The committee doesn't have funds but in the event they are forced by the law to accept this liability, can the musallees or any other potential contributors be approached to contribute towards this liability and can the Imaam sahib be paid with interest money?

Answer

This shaitaani imaam's Imaan is dangling on the precipice of kufr for having run to the kuffaar CCMA to claim haraam money. He is not entitled to one cent in terms of the Shariah.

The evil imaam's attitude and action advised by the vile musallee are shockingly disgusting. It is haraam to appoint this scoundrel to lead Salaat. If he is leading Salaat elsewhere, the trustees and musallis should be advised to dismiss him. He is not fit to be an imaam. He is a faasiq, a crook and a scoundrel of the worst kind.

With what Imaani conscience can he demand R120,000 haraam money and expect to be paid with Lillah funds? Rasulullah (Sallallahu alayhi wasallam) said that

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THE EVIL OF SECULAR EDUCATION

Question

Can Mufti Saahib please advise on the following: I often get into arguments with people regarding the issue of gaining secular education. Initially we thought that gaining secular education while not physically attending school is allowed by the Shari'ah, but after looking at the content that is being thought, we realised that it is completely haraam to be learning such things irrespective of physically being in school or not. How does one explain to an individual who says that not all people can become Muftis or Aalims, their reasoning being that there is a need for Muslim doctors, lawyers etc. People also say that they attended school but they all turned out fine in the end, they didn't loose their Imaan etc. How do you respond to such individuals in a respectful manner?

Answer

Much of "Secular" education – the kind being taught nowadays is *fujoor* (immorality) and *kufr*. The secular college/ university environment is immoral. Anyone who denies this clearer than daylight fact is a confounded liar, munaafiq and murtad. In fact, a university is worse than a brothel. Indulgence in brothel activity (zina and the like) despite its villainy and immorality does not efface Imaan nor does it have the disastrous immoral consequences which are integral to university life.

A person who emerges from a brothel after indulgence in zina, comes out with remorse, regret and shame. He does, in most case, gain the taufeeq for Taubah. He does not justify his fujoor. He conceals his villainy. On the other hand, in direct contrast, the John and Jane, even if they profess to be Muslims, indulge in the fisq, fujoor and kufr which are integral to all universities. It does not cross their minds that they are wallowing in filth, immorality and kufr. They are proud of their haraam accomplishments or shenanigans. They justify all their haraam, and emerge from university with arrogance flaunting scrap degrees and donkey qualifications.

Consequently, they never acquire the *taufeeq* for Taubah. They perish without Imaan whilst believing all the time that they are 'Muslims'. They are in fact Munaafiqeen of the worst kind. You say: ***"We realised that it is completely haraam to be learning such things irrespective of physically being in school or not."***

We are not aware of the full content of what is being taught online. However, if the full content is haraam as you say, then obviously it will be haraam to pursue such satanic education even online.

The 'need' for Muslim doctors and lawyers is trounced by the imperative need to preserve Imaan and Akhlaaq. It is never permissible to pursue a 'need' at the price of sacrificing Imaan and Akhlaaq. If the universities stipulate that a condition for admission is to renounce your Imaan and adopt interfaith, that is to believe that Islam is not the absolute truth, will a true Muslim succumb to this kufr for the sake of the 'need' which in reality is a hallucinated need?

If the hallucinated need does materialize and becomes a reality in the future, then the Shariah allows it to be surmounted by resorting to the services of kuffaar physicians. Hence, Muslims are not faced with the problem of selection between two evils – a greater evil and a lesser evil. This principle comes into operation only when there is absolutely no third halaal option available. But in this case, there is no incumbency to pursue donkey education and in the process of this satanic pursuit to lose one's Imaan and Akhlaaq. The answer is simply to abstain from this haraam secular pursuit.

Furthermore, understand well that Muslims who pursue secular careers are not motivated by any altruism. They are not out to become philanthropists. On the contrary, the sole objective is the boodle. Doctors, among all these secularists, are the worst, vilest and most brutal scoundrels. They are real butchers, physically and figuratively. The rare exceptions are obviously excluded from this pejorative appraisal.

That *"they all turned out just fine in the end",* is a massive shaitaani deception. In reality, the vast majority remain munaafiq, kaafir and murtad while professing to be Muslims. Their Aqaaid and Akhlaaq are absolutely corrupt and spiritually nauseating. Just view the statements of flagrant kufr which so-called 'islamic' medical associations issue. They wallow in kufr. Even those whose Imaan has not been effaced, do not emerge unscathed from university. Their Imaan and Akhlaaq are adversely affected to some degree. You will be able to glean this Imaani damage in the writings of sincere professors who had the good fortune to become mureeds of Akaabir Ulama. They are just unable to totally shed the cocoon of kufr, fisq and fujoor which was fitted on to their brains at university.

You will not be able to respond to such individuals "with respect". You simply have to call a spade a spade and say with clarity to them that they are on the path leading to Jahannam. Don't waste time in the futile attempt to convince those for whom kufr and Jahannam have been ordained. Allah Ta'ala guides whomever He wills, and He misleads whomever He wills.

SICKNESS – A PURIFIER

A man said to Rasulullah (Sallallahu alayhi wasallam):

"O Rasulullah! What is there for us when afflicted by these sicknesses?" Rasulullah (Sallallahu alayhi wasallam) said: "Purification (from sins)." Then Ubayy Bin Ka'b (Radhiyallahu anhu) said: "O Rasulullah! 'Even if it (the sickness) is slight (a little)?"

Rasulullah (Sallallahu alayhi wasallam) said: 'Even a thorn-prick and more than it." Ubayy Bin Ka'b (Radhiyallahu anhu) supplicated that he should perpetually be with fever until death, without the fever preventing him from Hajj, Umrah, Jihad in the Path of Allah Azza Wa Jal and the Fardh Salaat with Jamaa't. Thereafter whoever touched him would perceive the heat of fever in his body, and this endured until he died."

These were the Sahaabah! They did not resort to haraam medication. They did not go into quarantine nor adopted any stupid, satanic protocols as Muslims have lapped up today from the excreta of the atheists.

AN IMAAM'S HARAAM FLIGHT TO THE CCMA

(Continued from page 8)

Jahannam has a greater claim over a body which is nourished with haraam.

Should the kuffaar institution order the Committee to pay the haraam money, they can validly and lawfully argue that they have no funds available. They depend on public donations and the community will not contribute to pay the unjust and haraam demand of the faasiq imaam.

While interest may be used to fulfil the haraam demand of the shaitaan, the Committee should not seek even interest to pay him. They should simply argue that they have no funds. This man is unfit to be an Imaam. He is a crook, a fraud and a usurper.

IBRAAHEEM'S THREE DEEDS

Hadhrat Ismaaeel (Alayhis salaam) asked his father, Nabi Ibraaheem (Alayhis salaam): "O my father! On what basis did Allah Ta'ala award you with Nubuwwat?" Hadhrat Ibraaheem (Alayhis salaam) said: "On the basis of three acts:

I never had any concern for my Rizq. I never worried about tomorrow's Rizq.

I did not eat without a guest joining me.

Whenever I was confronted with both a worldly need and an act of the Aakhirat, I would prefer the latter and set aside the worldly need.

FOOD - UNNECESSARY PROBING

Question: I understand that vinegar is halaal and so are foods pickled in them like cucumber. However there are other forms of pickled items which are not formed with the use of vinegar. Such items include saurkraut, kimchi both of which are formed from cabbage, there are pickled radishes also. In general these food items are pickled through fermentation. As with this process there will remain trace amounts of alcohol that may remain, evaporate or become vinegar. Are such foods halaal. Or must the food be pickled using only vinegar as some cucumbers happen to be.

Additionally there is a popular drink classified as non alcoholic beverage called *kombucha*. It is a fermented tea from what I understand. It has trace amounts of alcohol.

I have further learned that any yogurt that is made is always involved with a fermentation process. The fermentation occurs through lactic acid bacteria in milk. This is again the case for any form of yogurt plain or flavoured. Are yogurts permissible?

In addition, breads produced with yeast will produce alcohol as well, along with anything that uses yeast. Breads not produced with yeast too contain small amounts of alcohol and this will be residually present in all breads and baked flour products. Are such forms of cooking and food permissible? Ripened but not spoiled fruits such as bananas and pears too contain small amounts of alcohol. Are these permissible?

Answer: Understand well that the vast majority of Muslims consume even products which are blatantly haraam. Due to extreme deficiency of the Imaan of the masses, it is unwise to pry and investigate every product which does not ostensibly appear to be haraam.

Now you have investigated bread, yogurt, etc., thereby bringing difficulty for yourself and others. Yeast has been used since time immemorial in baking bread. All the great Ulama, Fuqaha and Auliya consumed bread in which yeast has been used. Therefore it is imprudent to probe such products which are generally accepted as halaal on the basis of there being no haraam ingredients in the products.

If your Taqwa constrains you to abstain from these products, then by all means you may do so, but do not create difficulties for others. We are extremely reluctant to investigate such details. The example of ripened fruit is absolutely ridiculous. Alcohol was not injected into the fruit nor is such fruit intoxicating. If a chemical analysis establishes that such fruit has traces of alcohol, it will be of no significance. The fruit remains halaal.

The drinks are haraam. The pickles are halaal, The bread and flour products are halaal.

HARAAM EXCESSES OF TABLIGHIS

Question from the U.S.A:
We went for Fajr Salaat. Alhamdulillah. After the Salah a Jamaat brother said, the more you do, the better. He stated that Hazrat Khalid bin Waleed (Radhiyallahu anhu) went with a Jamaat for dawah for 6 months to Yemen and nobody became Muslim. Subsequently Hazrat Ali (Radhiyallahu anhu) went to the same area for 3 days and everyone became Muslim. He stated it was due to his level of effort. I got up and left because it seemed like a criticism of Sahabah.

Is this not dangerous for one's Imaan to discuss Sahabah (Radiallahu anhum) in this manner. Is this not what Maududi and other modernist did/ do?

These incidents makes one not want to join them. Their arrogance is beyond understanding. They act as if they can give hidayat.

These same brothers are making a 5 and a half million dollar complex in which will be a girls and boys madrasah, school, wedding hall, Eid prayer, banquet hall, Jamaat gatherings, and sports. This is a 45000 square foot area. They ask for money every time you go to the Masjid. What can be said to them?

The more I read about Jamaat in the Majlis, it seems the same nonsense is happening here as well. The only reason we go is because Jumuah khutba is in Arabic. Also the Imaam does not wear a mask. Is it okay to listen to their taleem from Fazal Amaal?

(End of question)

Answer: Your understanding regarding the statement of the jamaat fellow is correct. What the chap said is a LIE. Hadhrat Khalid Bin Walid (Radhiyallahu anhu) did not take any group such as the current tablighis, to Yemen or anywhere else to engage in 'dawat' Tablighi Jamaat style.

Hadhrat Khalid (Radhiyallahu anhu) went with an army of Mujahideen to wage Jihad in the battlefield, not to read from a kitaab in a Musjid. In fact there was no Musjid in Yemen at that time. It is *ghulu* (haraam excess and falsehood) to promote one's ideology by misinterpreting the Qur'aan and Hadith.

The difference between the Da'wat of the Sahaabah and the da'wat of the Tabligh Jamaat of this era is as the difference between earth and heaven. While the Tabligh Jamaat's da'wat has six principles, the Da'wat programme of the Sahaabah had THREE fundamentals:

(1) Accept Islam, or
(2) Pay Jizya and hand over the country to us, or
(3) The Sword – Jihad.

They had no fourth option. It is vile in the extreme for the Tablighis to liken their form of da'wat to the Da'wat of the Sahaabah.

The type of character who had impugned the integrity of Hadhrat Khalid Bin Walid (Radhiyallahu anhu), is harmful for one's Imaan. Do not listen to even his reading of Fazaail A'maal. He implied that Hadhrat Khalid Bin Wali (Radhiyallahu anhu) had not made the proper effort to spread the Deen. The moron perhaps is ignorant of the fact that despite Hadhrat Nooh (Alayhis salaam) having made da'wat and tableegh for nine centuries, only about 70 or 80 persons had accepted Imaan.

This jaahil Tablighi is ignorant of the fact that there will be a Nabi who will be entering Jannat with only three Ummatis: another Nabi with only two Ummatis; another Nabi with only one Ummati, and one Nabi will enter without any Ummati. Not a single person had accepted the Deen despite the many years of da'wat of this Nabi. Were all these Ambiya (Alayhimus salaam) negligent in the execution of their obligations of Nubuwwat?

The Tablighi is ignorant of the fact that this type of *ghulu'* takes a man to the precipice of kufr. One can lose even one's Imaan.

The type of corrupt/ haraam hall/centre which they contemplate building testifies to their lack of *Ikhlaas,* and that their motivation is not the *Maqsood* of the Aakhirah. Their primary concern is to market their own peculiar ideology of tabligh.

A PERMANENT THAAKIR

"Every person who is obedient to Allah is a Thaakir."
(Hadith)

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said: "A man who is constantly in the obedience of Allah is like one who is perpetually in Thikr even though his practical deeds of virtue (Salaat, Saum, Tilaawat, etc.) may be few. The one who is disobedient to Allah, has forgotten Him."

ARROGANCE

Hadhrat Bishr Haafi (Rahmatullah alayh) said: "I have seen such people whose good deeds resembled mountains (so numerous were their deeds), yet they were arrogant. However, you (addressing his contemporaries) despite lacking in A'maal (good deeds), are arrogant."

A PIOUS SLAVE GIRL

HADHRAT ABU Aamir (rahmatullah alayh) said: "I saw a pitiful slave girl being sold in the marketplace. She was as thin as a rake. Her hair was dishev-

(Continued on page 11)

MURDER IS NEVER PERMISSIBLE

Question

I'm in my 22nd week of pregnancy and various doctors have picked up quite a few complications in this pregnancy. The complications that are concerning with regards to the baby are as follows - a rare condition which cannot be treated, called Cystic Hygroma. The child has a huge lump surrounding its neck filled with fluid causing the child to not breathe well and suppressing his organs.

Hydropsfetalis - the entire body is swelling up with fluid in its skin, lungs and abdomen which has resulted in the lungs to be poorly developed and is 1/4 in size of what it's supposed to be. The organs are all being crushed by this fluid. This is causing heart failure at a slow pace .

There's also concern with the child's limbs as they haven't been growing in proportion to my pregnancy term, it's a few weeks back, so the child has regressive growth. The baby also hasn't been picking up weight .

There's a 50 % chance of the mother picking up the exact same syndrome as the baby and its concluded as a high risk, life-threatening pregnancy for mother and child.

Doctors have come to the conclusion that the child has no hope for survival and have opted for a termination of pregnancy before 24 weeks , so the mother will deliver normally at 24 weeks knowing the child won't survive as after 24 weeks if there's any complications with the mother, doctors will have to intervene and according to medical terms save the mother's life under preferential circumstances and intervene with the baby's heart. Please advise. Will it be permissible to do as the doctors advise?

Answer

Doctors are atheists. Even those who profess to be Muslims, but proffer advice of atheists, are in fact atheists even if they perform Salaat and generally act like Muslims. Saving life is NEVER within their power. Allah Ta'ala states in the Qur'aan Majeed:

"No person will die except at the appointed time with the permission of Allah."

The deformities of the unborn child are created by Allah Azza Wa Jal. The Qur'aan Majeed states this fact with clarity. The doctors are prescribing haraam because of their lack of Imaan, or because their extremely deficient Imaan dangles by a thread with them on the precipice of falling into Jahannaam. It is absolutely haraam to resort to any method to kill the unborn child.

If the child has to die or if the mother has to die or if both have to die, it will by Divine Ordainment. The conclusion of the doctors that there is no hope for the child's survival, whether valid or not, does not constitute a lawful basis for committing a haraam act, that is abortion. Termination of the pregnancy at this stage is MURDER of a living human being. It is haraam. The doctors are under the spell of Iblees.

THE PRIEST SAYS: *"THE POPE IS FULL OF DISEASES"*

On a bus, a priest sat next to a drunk who was struggling to read the newspaper.

Suddenly, with a "slurred" voice, the drunk asked the priest:

Do you know what arthritis is?

The parish priest soon thought of taking the opportunity to lecture the drunk and replied:

It's a disease caused by sinful and unruly life: excess, consumption of alcohol, drugs, marijuana, crack, and certainly lost women, prostitutes, promiscuity, sex, binges and other things I dare not say.

The drunk widened his eyes, shut up and continued reading the newspaper.

A little later the priest, thinking that he had been too hard on the drunk, tried to soften:

How long have you had arthritis?

I don't have arthritis! It says here in the paper that the Pope has it.

LA ILAHA IL LALLAAH 70,000 TIMES

HADHRAT SHAIKH Abu Yazeed Qurtubi (rahmatullah alayh) narrates:

"I saw in a Hadith that whoever recites *La ilaha il lallaah* 70,000 times will be saved from Jahannum. With the intention of gaining the barkat, I recited this *amal* a few times.

During that time a lad was living with us in the same place. Despite his youth everyone respected him. It was well-known that sometimes Jannat and Jahannum would be revealed to him. However, I entertained some doubts about the lad.

Some Brothers had invited us for meals. The young man also accompanied us.

Suddenly, the lad made a fearful sound and let out a piercing cry, and he exclaimed: "My mother is in the Fire!" I said to myself: "Today I shall test the truthfulness of this young man." I made dua asking Allah Ta'ala to bestow the reward of one of my acts of 70,000 *La ilaha il lallaah* to the lad's mother and to save her from Jahannum. I said to myself that this Hadith is Saheeh (Authentic), and the narrators are all truthful. Even before I had completed my supplication, the young man exclaimed with delight: "O Uncle! My mother has been saved from Jahannum."

SIGN OF SIN

Hadhrat Hasan Basri (Rahmatullah alayh) said that the sign of a man being drowned in sin is his displeasure for Salaat and Saum.

Hadhrat Ja'far Bin Muhammad (Radhiy-allahu anhu) said that a man who has been freed from the disgrace of sin, Allah has enriched him without (worldly) wealth; ennobled him without lineage, and grants him peace in solitude."

FRAGRANCE AND STENCH

Someone asked Hadhrat Sufyaan Bin Uyainah (Rahmatullah alayh): "How is it possible for the Recording Angels (Kiraaman Kaatibeen) to record the inner intention of a person who has not yet practically implemented the deed he contemplated?"

Hadhrat Sufyaan said: "Yes, Kiraaman Kaatibeen are not aware of the ghaib (the concealed, the unseen). However, when a person resolves to do good, the fragrance of musk emanates from his body. Thus, the Angel recognizes the good intention and records it. When the person resolves to commit a sin, a terribly bad odour emerges from his body. Thus the Angel recognizes his evil intention and records it."

(Continued from page 10) **A PIOUS SLAVE GIRL**

elled, and her colour was extremely pale. Out of pity I purchased her and said to her: 'Come let us go to buy some necessities for the month of Ramadhan.' She said: 'Shukr unto Allah Who has made all twelve months equal for me.' She fasted all year round, and spent the nights in ibaadat.

When Eid approached, I said to her: "Come with me to the bazaar to buy some necessities for Eid." She said: "O my master! You are engrossed in the world." Then she went inside and engaged in performing Namaaz. When she reached the aayat: '*The people of Jahannum will be given pus to drink.*', she repeated it several times, then letting out a piercing cry, her soul departed from her earthly body."

Questions and Answers

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(Continued from page 5)

this correct? Did he have to make Sajdah Sahw?

A. He was supposed to sit, make Sajdah Sahw and complete the Salaat as usual. In the case mentioned by you, he has erred.

Q. In a similar scenario, he stood up into the 5th raka't after Tashahhud, but only realised his error just before going into ruku' or whilst in ruku'. What should he do? Is the ruling the same as the above?

A. In the second scenario he should complete two raka'ts and make Sajdah Sahw. The four will be his Fardh and two raka'ts will be Nafl.

ALLAH'S BOUNTIES

(Continued from page 1)

his palate.

The husband should remember that he is a sinful slave of Allah Ta'ala. He fails in many of his duties. He at time neglects his family. He sins from morning till evening, yet he expects to receive faultless treatment from his wife. In harbouring such expectations he is in fact exhibiting arrogance, pride and displaying injustice to the weak servants of Allah Ta'ala.

A husband has no right to demonstrate any displeasure if he finds that the food is not to his liking. With love and kindness he may make suggestions. But, it is a sign of ingratitude to Allah for the bounty of food and the bounty of the wife's service for a husband to be offended and show displeasure when the food is not up to his expectations.

Many ignorant husbands act impatiently and arrogantly at home. They sour the relationship by losing their tempers over trivialities while they display good character and smiling faces to others outside the home. Such a hypocritical lifestyle indicates takabbur (pride) and callousness. Husbands should always value the services of love offered by wives.

ISLAAH OF THE NAFS

(Continued from page 7)

corrosion which darkens the heart and blinds its vision.

Regarding a daily routine, start off with permanent Thikrullaah. In all states, whether walking, sitting, reclining or working, keep the tongue engaged in the Thikr of *Laailaha il lallaah*. Keep strict guard of the tongue and eyes. Most spiritual pollution which contaminates and ruins the *Baatin* (spiritual heart) enters via these two avenues. Whenever the urge for sin develops, immediately engage the tongue in Thikrullaah and focus on the Presence of Allah Ta'ala Who is watching you, and understand that the two Angels at your side are ready to record your misdeeds.

Spend a few minutes in seclusion and recite *Laailaha il lallaah* 500 times. Be punctual with Ishraaq and Chasht Namaaz. Strive to always be with Wudhu. Make Tahajjud incumbent on yourself. If you are presently so weak as not to be able to wake up after midnight, then before sleeping perform four Rak'ats with the niyyat of Tahajjud. Drastically reduce your association with people. Meet them only when necessary.

Stay away from all jalsahs and functions. Today all jalsahs/functions are merrymaking ploys and plots of shaitaan. These bid'ah haraam functions are plastered with some deeni hues and presented as Deeni programmes when in reality they are bestial at the behest of the nafs. Israaf, Riya and Takabbur are their hallmarks. May Allah Ta'ala guide and protect you.

The above-explained prescription is a bare outline or skeleton. The struggle against the nafs is a life-long process. It is essential to constantly read the life stories, episodes and advices of the Auliya. From their anecdotes you will gain a better understanding of what is expected of a person in the Path leading to Allah Ta'ala.

HE DOES NOT FORGET

Hadhrat Kahmash Bin Hasan (Rahmatullah alayh) said: "When sin becomes old (that is, many years have passed since the sin was committed), most of you gain the idea that your sin has been forgiven. This is mere deception."

While Allah Ta'ala forgives all sins, the incumbent requisite is to regret and sincerely repent. Most people who may have reformed themselves during later life, forget of the reckless life of flagrant sin they had led during their youth. Their current 'piety' soothes their conscience and lulls them into the perception that their relationship with Allah Ta'ala has been rectified while this may not be so.

Remember that Allah Ta'ala does not forget. It is incumbent to repent for all sins committed even decades ago. Mere reformation and practice of good deeds are not adequate for achieving forgiveness. It is incumbent to regret, confess one's sins to Allah Ta'ala and to seek forgiveness from Him. Then, undoubtedly, He will forgive.

Allah Ta'ala revealed to Nabi Daawood (Alayhis salaam): "O Daawood! Say to Bani Israaeel: 'You have abandoned regret and remorse. How do you know that I have forgiven you? I take an oath by My Glory and Might! I shall reveal to you every one of your sins.' "

DECEPTION

"Do not let the glitter of the world deceive you."
(Qur'aan)

Hadhrat Haatim Asam (Rahmatullah alayh) said: "If despite being disobedient to your Rabb, you enjoy worldly prosperity, then fear! Such prosperity is respite. (The time will come when you will be severely apprehended). I have seen the Salafus Saaliheen who would view even their slight errors as being major sins while you view with insignificance your major sins." (*Salafus Saaliheen are the noble Mu'mineen of the first three eras of Islam.)*

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Are the people of the towns confident that Our punishment will not overtake them whilst they are indulging in play (and amusement)? - Qur'aan

THE ORIGINAL DEEN

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

Rasulullah (Sallallahu alayhi wasallam) had prohibited bowing when making Salaam. I desire that the Deen returns to its original state (i.e. free of all bid'ah acts). But, what can be achieved by only my desire? Even to those of our Jamaat (i.e. Deobandis) who are supposed to be followers of the Sunnah, there are only a couple of issues which they regard as bid'ah, e.g. qiyaam in moulood, third and seventh day khatam customs, etc. Besides these customary acts of bid'at, they do not regard other bid'ah practices to be bid'ah even if such acts are worse bid'ah than the customary acts.

For example, *bay't*. The belief of compulsion underlying *bay't* is a total bid'at. Nowadays people believe that it is compulsory. This belief is bid'ah. It is indeed lamentable that when this fact is pointed out, then people of our own Jamaat oppose it (i.e. they refuse to accept the reality of these acts being bid'ah).

Another grave error is that Thikr is considered to be adequate for Islaah (self-reformation). I had debated two hours with a Buzrug of our own Jamaat who maintained that Thikr suffices for Islaah. It is obvious and clear that reformation cannot be achieved merely by means of Thikr. In fact the nafs of some will become more corrupt with only Thikr. He will begin to believe that he is a buzrug, then he will not be concerned with his Islaah (pride and vanity will ruin him).

Islaah of the Nafs is something else. Reformation is achieved by opposing the dictates of the nafs.

MONETARY DISPUTES DISGRACEFUL FOR THE ULAMA

A MOLVI who was a mudarris (teacher) in a Madrasah had resigned and had taken up a post at another Madrasah. The reason for his resignation was a salary dispute. According to the management of the Madrasah, this mudarris was not entitled to wages for eleven days while the mudarris believed that he was entitled to the wage. Commenting on this dispute, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"Regardless of entitlement or not, since when is it befitting for the Ulama to become involved in a dispute pertaining to such a disgraceful issue (i.e. monetary issue)? It is utterly disgraceful to dispute intransigently over a paltry sum. Even if the Madrasah's management unjustly refuses to give what is your right, then too it is my advice to abstain from disputing with them. My advice is not to alienate your right. The amount (which was claimed) for the eleven days may be taken from me. I shall wholeheartedly give it to you. In this course of action (i.e. abandoning the dispute) is the honour of the Deen and the Ulama.

Furthermore, they (the Madrasah's management) will then not regard you to be dishonourable. It is indeed dishonourable for the Ahl-e-Ilm (Ulama) to be involved in such dishounarable disputing and that too over such a paltry sum.

You should today write to the Madrasah stating that you do not want anything in excess of the rules of the Madrasah. This dispute pertains to wages for a mere eleven days. Even if the amount was a hundred thousand rupees, then too you should kick it aside (that is, not dispute and demand payment). In relation to the monetary issue there is a greater need to guard your honour and your profession (of Ilm).

You should at least have consulted with me. However, you had embarked on such action which convinced the Madrasah that your motive was only monetary gain (not the Deen). You roam around the whole world flaunting Taqwa, but it did not occur to you that your act was motivated by worldly desire and pursuit which is nugatory of the status of the Ahl-e-Ilm. Take twice the amount from me. But terminate this episode. I have been vastly grieved by your deed. What hope can one have on you that you will safeguard the Deen when *Hubb-e-Dunya* (love for the world) is embedded in you?

There were Servants of Allah Ta'ala who had abandoned kingdoms and thrones for protecting the honour of Deen of Allah Ta'ala while you have been unable to abandon the wages of eleven days. This has no significance in relation to the Deen.

Even on the assumption that the rules of the Madrasah are unjust and that they are the worst oppressors, then too, it is in conflict and nugatory of the *shaan of Ilm* to become involved in such a disgraceful dispute.

Now write immediately to the Madrasah that you no longer have any demand, and do not inform that you have abandoned your claim because of the advice of Ashraf Ali *(that is Hadhrat Thanvi)*. This (i.e. abandoning a dispute) is such an issue which should be natural in the People of Knowledge. It (the claim) is a blot on the Ulama.

The Qur'aan and Hadith are present. Are these for the *amal* (practice) of the Yahood and Nasaara? Is it necessary to claim an incumbent right, but not necessary to safeguard the honour of the Deen? The Imaan of people should become rejuvenated by the moral character of the Ulama."
(End of Hadhrat Thanvi's comments)

In these comments of Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) is salubrious advice, especially for Molvis, who dispute with Musjid and Madrasah committees regarding salaries. Some even have stooped to the utterly disgraceful ebb of running to the kuffaar CCMA. Then without any pangs of conscience they devour the haraam award of the CCMA.

Such molvis are bereft of the slightest shred of honour *(Imaani Ghairat)*. Whatever the government institution awards is haraam. It is ingestion into the belly of the Fire of Jahannam.

Questions and Answers

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Q. Customers pay me 50% deposit for products which I sell to them on a laybye system. Can I stipulate that in the event they cancel the deal 10% cancellation fees will be charged?

A. Once you have taken the deposit, the sale is concluded and final according to the Shariah. Your ownership is then extinguished. You are entitled to keep in your possession the item until fully paid.

In terms of the Shariah, any cancellation agreed on will in effect be a new sale between the parties. As such, a reduced price may be offered to the customer. 10% 'cancellation fee' may not be stipulated. It will corrupt and invalidate the sale.

In your agreement explain that should the customer no longer want the item, then you will purchase it from him at a lesser price to be mutually decided on when such an event occurs.

Q. I usually pay Zakaat on 1st Ramadhaan. Will the reward be the same if I paid two weeks before Ramadhaan?

A. It is permissible and the same reward will be received if the Zakaat is paid 2 weeks before Ramadhaan. However, if there is any increase to your wealth in the two weeks until 1st Ramadhaan, then you have to pay Zakaat on the increase as well.

Q. A woman was separated from her husband for 40 years. While he married another woman he never gave Talaaq to his first wife. If he dies before her does she have to observe Iddat?

A. In view of Talaaq not having been issued, her nikah is still valid regardless of the 40 year separation. If he dies, she will have to be in Iddat. She will also inherit in his estate.

Q. Are products containing the ingredient L Cysteine halaal? The ingredient is mostly derived nowadays from the feathers of birds. But previously it was derived from only human hair. Will such products be halaal?

A. The ingredient if derived from birds' feathers will not render the product haraam. Birds' feathers are *taahir*. However, L Cysteine derived from human hair or pig hairs renders the product haraam. Since its source is unknown, all products with this ingredient are haraam.

Q. May I go to Saudi Arabia to renew my Iqaamah? A mahram will accompany me. If I do not go personally, the Iqaamah will be cancelled.

A. It is not permissible for you to go to Saudi Arabia to renew your Iqaamah. If the Iqaamah is cancelled, you lose nothing.

Q. A man gave his pregnant wife Talaaq. Is the Talaaq valid?

A. It is not permissible to issue Talaaq during the pregnancy of the wife. It is a major sin. Nevertheless, if the Talaaq is issued, it will be valid.

Q. Is it permissible to fast only on the 15th Sha'baan without fasting on another day?

A. It is permissible to fast on only Friday 15th Sha'baan. It is not a requirement of the Shariah to fast two days as is the case with the Day of Ashura in Muharram. Fasting only one day is permissible.

Q. A father insists that his young daughter goes to a boarding girls madrasah, but she refuses. Will she be disobedient? What should she do?

A. The girl should respectfully and politely refuse to board at the school/madrasah. She has to sleep at home not out of the home. The father is in grievous error.

Q. Can one make several Sajdah Tilaawat at the same time?

A. Yes, it is permissible to make several Sajdah Tilaawat at the same time.

Q. Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated: "I have memorized two kinds of knowledge from Rasulullah (Sallallahu alayhi wasallam). I have propagated one of them. If I propagate the second, then my throat would be cut (i.e. killed)." What does the second kind of knowledge mean?

A. The 'second type of knowledge' mentioned by Hadhrat Abu Hurairah (Radhiyallahu anhu) refers to Ilm-e-Baatin such as the mysteries of Allah Ta'ala revealed to the Auliya, and which is beyond the comprehension of the masses. Such knowledge may seem superficially in conflict with the Zaahiri Shariah, hence it was unwise to publicise it.

Q. I am full of remorse for zulm which I had committed on someone who has already died. How can I make amends? What should I do to be saved from Allah's punishment in the grave and in Qiyaamah? What will happen to me when the mazloom (the oppressed one) makes his demand for recompense. I am overwhelmed with fear. Please advise.

A. If the opportunity to make amends and acquire forgiveness from the mazloom is lost, then after ***every*** Namaaz make dua of Maghfirat for the mazloom. Also give Sadqah in his name, and constantly recite Istighfaar. Insha-Allah, this will save you in the Aakhirat.

Q. What is the ruling on a mufti who threatens this staff member by saying that if you don't do additional work like extra khidmat (outside working hours) you can leave our school. Also how should the, money be paid?

A. The mufti who threatens his staff as you have explained is a zaalim (oppressor/tyrant). It is haraam for him to issue such threats and to oppress the workers. If workers work overtime, they have to be paid for their overtime. The pay for overtime has to be mutually arranged. Time off should also be mutually and amicably arranged.

Q. After Fardh Salaat while the Imaam was busy with his long loud dua, I stood up and went to the back to perform my Sunnat raka'ts. An elderly musalli later tells me that I was disrespectful. Is he correct?

A. The Imaam's loud dua is bid'ah. You acted correctly. The elderly man is ignorant. Just ignore him.

Q. Regarding the time given for sunnats before Jumuah Salaah, what is noticed is that in

CHILDREN & DISCIPLINE

Question: What is the correct method of disciplining children when they misbehave and don't listen to their parents?

Answer

Children are of different ages. A child of 3 years and a child of 7 years and a child of 10 years, etc. have to be handled differently. The first requisite is for the parents to be pious so that their piety exercises a beneficial effect on the children. If parents are impious, they should then not expect discipline from their children.

Two acts absolutely destroy the morality of children and even efface their Imaan. These two acts of Satanism are the *cell phone and secular school.* If children have access to these evils, parents may forget about disciplining their children. With these two tools of Iblees, parents utterly ruin their children and pave for them the pathway to Jahannam.

Another factor which despoils children, is 'friends'. Parents should not allow their children to mix with other children even with family children such as cousins. Habits are extremely *contagious.* While physical diseases are not contagious, moral and spiritual diseases are extremely contagious. Bad habits are swiftly adopted from others.

Parents should have daily kitaab-reading for their children. Read to them from the stories and advices of the Sahaabah and Auliya. Insha-Allah, in the long term they will benefit much. The life anecdotes of the Auliya will remain embedded in their minds and hearts. Later when they become even faasiqs and faaajirs, Insha-Allah, they will not become murtadd.

Hadhrat Junaid Baghdaadi (Rahmatullah alayh) said that the stories of the Ambiya and Auliya are among the armies of Allah Azza Wa Jal.

At night when the children are in bed, recite Surah Faatihah and the three Qul Surahs, then blow on them. Make much dua for their Akhlaaq and Imaan.

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those Masaajid where time is given to perform Sunnats after the English lecture, many if not most of those present perform their sunnats and also fill up the gaps in the saffs resulting in those standing outside the Masjid finding place in the Masjid before the commencement of the khutbah as oppose to those Masaajid where time is not given. Late comers either perform their sunnats during the English lecture finding it very hard to concentrate or do not perform the sunnats at all. In some Masaajid late comers end up standing at the back of or outside the Masjid for the entire duration of the khutba and only find place once the sufoof are formed.

A. Firstly, no one should be prevented from performing Tahyatul Musjid and the Jumuah Sunnats for the sake of the bayaan. In some Musjids, the custom is not to perform Sunnats, not even Tahyatul Musjid while the English talk is given. The talk which is not Masnoon is given greater preference over Waajib acts of Ibaadat. This is obviously haraam.

The only compromise method is for both the bayaan to continue and for people to perform their Salaat as they enter the Musjid regardless of the difficulty of concentration. The Imaam should educate the musallis to come forward in order to make space for those standing outside. Under no circumstances is it permissible to forego Tahyatul Musjid and the four Jumuah Sunnats. If the situation becomes too problematic, then the bayaan should be discontinued.

Q. Is it permissible to hire out one's property for a mortuary to store dead bodies?

A. Letting property for a mortuary is not permissible. It is aiding transgression which is haraam.

Q. Is it permissible to use a medicine containing alcohol.

A. If no halaal medicine is available, only then will it be permissible to make use of a haraam medicine.

Q. Besides usual Ibaadat, how should one gain maximum benefit from the month of Ramadhan?

A. Rasulullah (sallallahu alayhi wasallam) said:

"Many are the fasting persons whose fasting is nothing but hunger."

This is the state of the fasting of most people. Abstaining from food is not the only requisite for valid fasting. The true benefits and rewards of fasting come in the wake of abstaining from all kinds of sin and futility. For example, if someone slanders you or insults you, maintain silence. Do not respond. Do not defend yourself.

Keep strict control of the eyes and tongue. Most of the spiritual pollution which ruins the fast and contaminates our Imaan enter into us via these two avenues.

Increase Nafl Salaat and Tilaawat of the Qur'aan Majeed. Keep the tongue engaged in constant Thikr whilst working, walking, sitting, etc. Don't meet people unnecessarily. Don't go visiting. And, most importantly abandon the cell phone. May Allah Ta'ala keep you with aafiyat.

Q. Is it permissible for one person in the family to pay for the Qur'baani shares of all the members of the family or should everyone pay for their shares?

A. It is permissible for one person to pay for the Qur'baani of all the members of the family with their knowledge and consent. They must be informed before the Qur'baani is made.

Q. I have been told that as long as I have Qadha fasts, the fast of the current Ramadhaan will not be valid. What should I now do? Do I have to make niyyat of Qadha during this Ramadhaan?

A. While one should always keep the Qadha fasts before the new Ramadhaan, the fasts of the current Ramadhaan will be valid even if the Qadha has not yet been made. You have been wrongly informed. During Ramadhaan only the fasts of the current Ramadhaan are valid.

Q. I have agreed to join with a Haafiz to lead the Taraaweeh. I have now learned that he takes pictures. What should I do?

A. This hafiz is a faasiq. It is not permissible to appoint him to lead the Taraaweeh or any other Salaat. You should not join in Taraaweeh with him. Pictures are major sins. Perform Taraaweeh elsewhere. Inform the committee of your reason, but do not argue with them. Honourably leave them and perform Taraaaweeh elsewhere.

Q. I work for a charity Foundation handling mainly Zakaat funds. Can we pay our overhead running expenses from the Zakaat?

A. Zakaat may not be used for the overhead expenses of the Foundation. Lillah funds have to be used for this purpose. Zakaat will not be discharged.

Q. Is it proper for a mother to make a gift of her jewellery to her baby in order to avoid paying Zakaat?

A. It is not permissible for the mother to be so evil as to 'gift' the jewellery to the baby with the evil intention of avoiding Zakaat payment. She will be branded in Jahannam with the jewellery.

Q. To whom does the money belong which the government grants for a child? May the

HARAAM QUR'AAN COMPETITIONS

Q. An organization called, The South African National Quraan Council, is organizing a Quran 'memorization competition'. Are such competitions permissible?

A. The Qur'aan competition is a shaitaani function. It is haraam to participate in this mockery of the Qur'aan Majeed. This type of haraam mockery of the Qur'aan Majeed is among the Signs of Qiyaamah. The Qur'aan Majeed states:

"Verily this nation of mine took the Qur'aan as an object for buffeting."

This will be the complaint of Rasulullah (Sallallahu alayhi wasallam) on the Day of Qiyaamah.

Competitions of this nature make the Qur'aan Majeed into a toy for stupid and haraam entertainment. The Objective of the Qur'aan Majeed is the guidance of mankind. It is a capital crime to use and misuse the Qur'aan Majeed for merrymaking and stupid competitions.

Shaitaan has urinated the idea of Qur'aan competitions into the brains of the organizers of this haraam mockery. Since Muslims all over the world are making a mockery of the Qur'aan Majeed in various shaitaani ways, Allah Ta'ala, in order to punish us, causes defilement of the Qur'aan Majeed at the hands of kuffaar. Since Muslims themselves defile and desanctify the Qur'aan Majeed, in different ways – one way being these satanic competitions - Allah Ta'ala permits the kuffaar to defile the Qur'aan Majeed in various ways, e.g. burning the Qur'aan Majeed.

While defilement of the Qur'aan Majeed and of the Musaajid by kuffaar has no effect for Allah Ta'ala, it is a form of punishment for Muslims who are grieved by such defilement. During its history, Allah Ta'ala had handed Musjidul Aqsa to the kuffaar for defilement and pollution to punish Muslims. The same is happening today. Musjidul Aqsa has been handed to the Yahood for defilement, and the Kuffaar are allowed to burn and defile the Qur'aan.

All of this is merely a reflection of the villainy, treachery, fisq and fujoor of Muslims. The kuffaar are not blameworthy. Muslims are the vile and treacherous criminals who are the cause of such defilement at the hands of the kuffaar. Qur'aan competitions are one form of Qur'aanic defilement.

It is haram to participate in any way whatsoever in the stupid 'memorization' competition of this miscreant body called SANQC.

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parents use this money for themselves?

A. The money granted by the government to the child belongs to the child. The parents may not use it for themselves.

Q. Is it permissible for men to wear garments of Acapulco colour?

A. It is not permissible for males to wear garments of the Acapulco colour. This greenish colour is decidedly for females.

Q. Is it permissible to make dua after Qunoot in Witr?

A. Qunoot is a Dua. It is a Masnoon dua which is sufficient. Adding more duas to it in Witr is bid'ah, hence not permissible.

Q. Is black dye permissible for women?

A. Black dye is haraam for both men and women.

Q. I attended a janaazah. At the graveside Athaan was given. Is this valid?

A. Athaan at the graveside is bid'ah, and not permissible. It is an innovation of the Qabar Pujaaris (Grave-Worshippers).

Q. Can one perform the Jumuah ghusl whilst in I'tikaaf?

A. It is not permissible to perform even the Sunnah ghusl during I'tikaaf. The I'tikaaf will become invalid.

Q. What is the ruling regarding transporting the deceased from one city to another for burial?

A. It is haraam to transport the body from one town to another or from one country to another. Even some Ulama perpetrate this haraam misdeed. They commit such evil with the bodies of their shaikhs. They are evil and rotten to the core. Notorious in this regard were the molvis who had denied Shaikh Raipuri (Rahmatullah alayh) a Shar'i burial. They encased him in a coffin and 'treasured' it in a cemented chamber. They perpetrated this villainy to further their nafsaani and worldly objectives. It is difficult to believe that such molvis are even Muslims.

Q. Is it permissible to make dua in English in Nafl Salaat?

A. Even in nafl Salaat dua may be made only in Arabic. It is haraam to make dua in English in Salaat. The Salaat will not be valid.

Q. The foetus is more than four months. The doctors say that the life of the mother is in danger, therefore abortion is necessary. Is it permissible?

A. After 120 days the foetus is a living human being. Abortion is totally haraam regardless of the rubbish kufr the doctors utter. They are atheists. Even if the mother will die, the baby cannot be murdered. Maut comes at its appointed time by the command of Allah Ta'ala. Life cannot be saved when it is time for Maut.

If life is detected even before 120 days, then too abortion will be murder and haraam.

Q. Is marriage between humans and jinn permissible?

A. Marriage between human beings and jinn is not valid. Jinn is entirely another species. It is like cohabiting with an animal.

Q. During the apartheid era, my grandfather's property was expropriated. The government is now paying us. How should this money be distributed?

A. The money which the government will be paying has to be distributed to the heirs of your grandfather in terms of the Shariah's Law of Inheritance.

Q. How much can a husband demand in a khula' agreement?

A. He may ask for only the Mahr amount. More than this is not permissible. However, if the woman wants the marriage terminated and the husband is insistent on claiming much more than the mahr, then she may pay to gain her release. He will be sinful for exploitation and usurpation.

Q. Ramadhaan started in Saudi Arabia on Saturday. The announcement was made even before sunset. Some Ulama in UK have accepted the Saudi announcement. Is this permissible?

A. The Saudi regime is a kufr regime. It is haraam to accept moon-sighting information from the Saudi murtads. The UK molvis who follow the kufr Saudi regime are among the ulama-e-soo', hence such shaitaani aberrations should be expected of them. It is haraam to go according to the announcement of a kufr regime.

Q. I have a red shirt. Can I wear it under the kurtah when performing Salaat?

A. It is not permissible to wear a red shirt. The Salaat will not be proper even if the haraam red shirt is underneath the kurtah.

Q. I have bought a property. Payment will be on the day of transfer. The money is in my possession. Is Zakaat payable on this amount?

A. You have to pay Zakaat on the money which is still in your possession.

Q. Relatives and friends have given money to my children. I have saved up their money. Can we buy toys, etc. for them with their money? We are not struggling to make ends meet. I earn sufficient to provide for my children.

A. Do not waste the money of the children. Do not spend their money recklessly buying toys and the like. Buy toys with your own money. If the children's money is sufficient to buy a gold coin, then do so. Keep it in trust for them.

Q. Is it permissible to sight the moon with a telescope, or does it have to be with the naked eyes? What about sighting with spectacles?

A. Sighting the moon with a telescope will not be valid for determining the Islamic months. The sighting has to be with the naked eyes. Spectacles are not in the category of telescopes and similar other instruments. The purpose of spectacles is to enable the weak eyes to see somewhat normally. Therefore sighting with normal spectacles is akin to sighting with the naked eyes.

Q. In the first raka't of Eid Sa-

HARAAM HAIRCUTS

Question

For years we were advising our youth that 2 lengths are not correct. Now the Jamiat (Fordsburg) has issued the following fatwa:

Question

What is the ruling regarding 2 lengths hair?

Answer

Muhtaram / ah

There are two possible scenarios of two length haircuts:

a. Part shaved and part left on

b. Part shortened and part left longer

As for [a] above, then it is against the Hadith of Qaza. Hence Makruh Tahrimi. Furthermore, its ruling is further compounded if it is done on the basis of Tashabbuh of Fussaq, etc.

As for the scenario in (b), then if it is done on the basis of Tashahbuh of Fussaq, Kuffar, etc. it would not be permissible (i.e. it will be Makruh). However, if it is done on the basis of Zinah (adornment) and to look neat then it will be allowed, and if it is done for a beneficial purpose, so to appear neat and handsome for the wife, then it could be classified as Matloob (recommended) provided that the haircut is not unusual and would not create repulsion amongst the pious and religious.

Mufti Ahmad Laly *(End of NNB jamiat's corrupt fatwa)*

Is this fatwa correct?

Answer

The fatwa of the NNB (NO NAME BRAND) jamiat of Fordsburg is corrupt and baatil. The prohibition applicable to (a) applies also to (b). A prohibition does not become halaal at the behest of the wife to whom the haraam style/fashion appears appealing and desirable. Wearing a haraam tie is 'neat' according to the kuffaar. It will be haraam for Muslims to adopt this so-called 'neat' item of attire for pleasing the wife or anyone else.

Something is drastically amiss in the brains of the corrupt molvis of the NNB jamiat, hence they classify a prohibited practice/fashion as *'matloob'*

Then they condition the 'permissibility' with the approval of 'pious and religious' people. Pious and Religious people have always regarded these kuffaar styles with revulsion. The two-length style is not permissible.

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laat, the Hanafi Imaam recited an extra Takbeer. Instead of three, he recited four takbeers. What is the ruling? Was Sajdah Sahw necessary?

A. The extra takbeer made by the Imaam mistakenly does not affect the validity of the Eid Salaat. The Salaat is valid. Sajdah Sahw was not necessary.

Q. In Surah Hajj there are two Sajdah Tilaawat aayats. The second one is only for Shaafis. What is the position if a Hanafi makes the second Sajdah in Salaat intentionally or mistakenly?

A. The Sajdah Tilaawat at the end of Surah Hajj is not valid for Hanafis. It is not permissible for Hanafis to make Sajdah Tilaawat in Salaat when reciting the Aayat of Sajdah for Shaafis. If Sajdah is made mistakenly at this Aayat, then Sajdah Sahw becomes Waajib. If the Sajdah is made intentionally to appease Shaafis, then the entire Salaat has to be repeated.

Q. Is baby's vomit paak or napaak?

A. Baby's vomit is napaak (impure). If it soils the clothes or the body, the affected parts have to be washed.

Q. When was Musjidul Aqsa first built?

A. Musjidul Aqsa was built by Nabi Ibraaheem (Alayhis salaam) 40 years after he had built the Ka'bah Shareef. Later Nabi Sulaiman re-built the Musjid.

Q. A Shiah scholar, Zaid Alsalami has been invited to give a talk in the Claremont Main Road Masjid in Cape Town. Is it permissible to allow a Shiah to give a lecture in a Musjid? Secondly, the advert states: "The masjid will open for jumuah via pre-registration…" Is this ever permissible?

A. There is no conundrum in this satanic scenario. The 'scholar' chap is a Shiah. The venue which you have understood to be a 'Musjid', is NOT a Musjid. It is a Shiah temple. Nothing but *kufr* and *shaitaaniyat* emanate from Shiah scholars and Shiah temples.

Q. Is it Sunnah to embrace the bridegroom after nikah?

A. Embracing the bridegroom after a nikah is a nonsensical custom. It has no basis in the Sunnah.

Q. Is it permissible to eat in the Musjid when not observing I'tikaaf?

A. If there is a need to eat in the Musjid, then make niyyat of Nafl I'tikaaf. Nafl I'tikaaf is valid even if it is a couple minutes. After the niyyat, perform two raka'ts Tahyatul Musjid if it is not Makrooh time.

Q. Is it permissible to greet and embrace in the Musjid?

A. It is not permissible to greet and embrace people inside the Musjid. This should be done outside.

Q. Are two Athaans for Zuhr valid according to the Maaliki Math-hab?

A. Two Athaans for Zuhr is bid'ah. It is not permissible.

Q. Some persons have lately claimed that Zakaat can be given to non-Muslims. Is this correct?

A. In the initial phase of Islam it was permissible to give Zakaat to such kuffaar who were inclined to Islam. However, since the era of Hadhrat Umar's khilaafat, this has been abrogated. Hadhrat Umar (Radhiyallahu anhu) abrogating this rule, said: *"Now for the kuffaar there is only Islam or the Sword."* Ijma' of the Sahaabah and the Ummah was enacted on this verdict. Those who promote giving Zakaat to non-Muslims are zindeeqs.

Q. If the doctors say that the life of the mother is gravely threatened if she gives birth, will abortion be permissible? What if it is a rape case?

A. Generally doctors are morons, zindeeqs and atheists. They disgorge much drivel. Maut comes at its appointed time with the command of Allah Ta'ala. Regardless of the threat to the mother's life, abortion will not be permissible once the Rooh (soul) has entered in the foetus. Once the rooh has entered the foetus, then abortion is haraam even if it is a rape case. Prior to the rooh settling in the foetus, it will be permissible.

Q. Is fake hair, not human hair, permissible? Is it permissible to transplant hair?

A. Fake hair of any kind is haraam. Hair transplanting is not permissible.

Q. Do the six Shawwaal fasts have to be kept in row?

A. The six days of Shawwaal fasting need not be consecutively. They may be spread over the month. These fast can begin in any day after Eid.

Q. Will wudhu be valid if masah is made on ultra-thin socks?

A. The ultra thin socks are not permissible for masah. Wudhu will not be valid. Another type of durable sock is available, which is not 'ultra thin'.

Q. Can the active partner in a partnership business receive a salary as well as profit share? What if a salary arrangement has already been made?

A. Shareholders in a partnership business *(Shirkat)* are entitled to only profit, not to salary. The partners have to proportionately share in both the profit and the loss. The salary arrangement should be cancelled, and the percentage profit share may be increased, e.g. the one whose share is 5% could be increased by any percentage, and so too with the others.

Q. Will Zakaat be discharged if people are given vouchers which have to be redeemed at a particular shop? What is the position if someone does not redeem the voucher?

A. Yes, Zakaat will be discharged by means of the voucher. However, it is preferable not to stipulate that the purchase has to be made at a certain shop. If any person does not redeem his/her voucher, the Zakaat for that voucher will not be discharged.

Q. Some of my female relatives work in banks and other institutions. Is it permissible to accept gifts from them?

A. It is not permissible to accept gifts from women who work in the public domain, especially in banks even if they are close relatives.

Q. My mother gave me money for a specific purpose. The amount is now more than the Zakaat Nisaab, and 12 months have already passed. Must Zakaat be paid?

A. Even if your mother gave you the money for a specific purpose, you still have to pay Zakaat on it.

Q. Is Zakaat payable on 9 ct. gold jewellery?

A. There is no Zakaat on 9ct gold.

Q. The cash I have is less than Nisaab. My gold jewellery is also less than Nisaab. Am I liable to pay Zakaat?

A. If the combined value of the two items equals Nisaab or more, then you have to pay Zakaat. You have to compulsorily add the value of the jewellery to your other money and pay Zakaat on the total if it equals Nisaab or more.

Q. Is it permissible to invest with Albaraka Bank?

A. Al Baraka is worse than conventional non-Muslim banks. We have published many articles on the haraam shenanigans of Al Baraka. See our website.

Q. The Islamic banks have a deal called 'diminishing mushaaraka'. Is it permissible to buy a property in terms of this agreement?

A. The 'diminishing musharaka' is a haraam riba deal deceptively dubbed 'musharaka'. It is not permissible to buy a property in terms of this stupid haraam concept.

Q. The NNB jamiat (Jusa) operates an Islamic careline

(Continued on page 12)

CORRECTION

In Vol.26 No. 05 of The Majlis, on page 12 appeared a Mas'alah pertaining to Salaat. The Mas'alah was explained incorrectly. The CORRECT version is as follows:

If a Musalli, after reciting Tashahhud in the 4th Raka't, stood up by mistake and commenced the fifth raka't, but realised his error in Ruku', then he should sit down, make Sajdah Sahw and complete the Salaat as usual. As long as he does not complete the 5th raka't with Sajdah, he should return to the fourth raka't. If he remembers the error after having completed the fifth raka't with Sajdah, then he should add one more raka't. Four will be Fardh and the two Nafl.

THE CALAMITY OF USURPING INHERITANCE AND PROPERTY

Hadhrat Wahab Bin Munabbah (Rahmatullah alayh) narrated that in Bani Israaeel there was a young man who had repented for all the sins he had committed. After having sincerely repented he devoted the remaining 70 years of his life to Ibaadat. He fasted every day of the 70 years and spent the entire nights in Ibaadat. Further, he would never sit in the shade nor eat delicious foods. In this manner he imposed severe penances on his nafs.

After he died, a friend saw him in a dream and asked: *"How did you fare by Allah Ta'ala? What treatment were you given?"* He replied: *"Allah Ta'ala took a reckoning of my deeds and forgave all my sins except one khilaal (toothpick) which I had taken without the consent of its owner. On account of this usurpation my entry to Jannat has been blocked."* For how long, only Allah Ta'ala knows. The delay can run into centuries in the Realm of the Aakhirah.

Commenting on this episode, Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said that sometimes Allah Ta'ala becomes displeased and apprehends His servants on their commission of even a minor misdeed. It is therefore calamitous to regard 'minor' sins with disdain or insignificance. Such an attitude transforms the seemingly 'little' sin into a major act of transgression with a disastrous sequel in the Hereafter.

Now when such a great Wali as mentioned above, who had devoted his entire life to rigourous Ibaadat and extreme austerity, will be blocked from entering Jannat immediately after his Reckoning, what conclusion should be drawn regarding those who usurp inheritance and properties of the heirs and others?

Defrauding heirs, denying their rightful shares, tampering with their shares, abusing and misappropriating their assets have become a veritable culture in the Ummah. In the vast majority of cases the female heirs are defrauded and even totally denied their shares of inheritance. The brother or the eldest in the family is the main Iblees who swallows the inheritance, especially of his sisters. He is not deterred from his satanic usurpation and fraud even by the severe threat issued in the Hadith for usurpers of inheritance. On the Day of Qiyaamah they will be encased in steel coffins and flung into Jahannam.

Some miserable persons deceive themselves with the idea that they are rendering their sisters a favour by giving them a portion of their rightful shares. The sisters are viewed as culprits and criminals when they insist on being paid their shares when in reality the usurpers of inheritance are the worst criminals. They are completely oblivious of Maut, the Qabar and the Hisaab in the Aakhirah.

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) narrated that a man was subjected to such severe Athaab (punishment) in the Qabar (Grave) that his screaming, wailing and groaning were heard by the people. This Athaab had terminated after a Buzrug had made much dua for his forgiveness. The cause for the punishment was defrauding people in weight and measure.

It is also narrated that another mayyit was severely thrashed in the Qabar which had been transformed into a blazing furnace. He was being punished for having committed zulm (oppression).

Among the acts of zulm in which most people perpetrate is defrauding heirs and usurping their inheritance.

NASEEHAT FOR EXECUTORS

Firstly, it is essential for executors of the estates of the deceased to understand that they have NO rights. They only have obligations, the discharge of which is Waajib. However, executors conduct themselves as if the assets of the estate are their personal property.

The jaahil mayyit had appointed some jaahil as his executor with such powers which are allowed by kufr law. The deceased who was bereft of Deeni understanding granted the jaahil executor extensive powers – the power to administrate the estate as he deems fit. He is allowed to invest the wealth of minors and of even those who are adults from the Shar'i perspective, that is, they are baaligh.

Some or many moron, irreligious Muslims stipulate a variety of baseless and haraam conditions in their wills, and grant the jaahil, irreligious executor the power to do as he pleases. Thus, the heirs who are entitled to their respective shares of the assets of the estate the very day their father, etc. had died, have to wait for many years. Meanwhile, the evil executor who has become an agent of Iblees will dole out paltry amounts as he deems fit, and in the process resort to some shenanigans to enrich himself. Understand well that in Islam there are no executor fees to pay. An executor who steals fees is a robber and a scoundrel who ingests into his body the Fire of Jahannam.

Discouraging us from becoming executors, Hadhrat Hasan Basri (Rahmatullah alayh) said: *"Beware of becoming an executor! In discharging the obligation of Wasiyyat, the Wasi (executor) is (generally) unjust even if he exercises much caution."*

Hadhrat Yahya Bin Muaaz (Rahmatullah alayh) said: *"Abstain from becoming an executor. Although the Musi (the one who appoints an executor) desires you to distribute his estate correctly, in the process your Deen is corrupted. Therefore be more concerned with protecting your own Deen than his wealth."* In other words, do not become an executor.

Imaam Abu Yusuf (Rahmatullah alayh) said: *"Assuming executorship the first time is an error. Accepting it a second time is khiyaanat (abuse of trust). There is no gainsaying in this."*

Executors of the estates of deceased persons should fear Allah Ta'ala and understand well that they have no rights. They only have the obligation of ensuring that the estate is finalized in terms of the Shariah as expeditiously as possible.

The process of winding up the estate MUST begin immediately after the mayyit has been buried, not satanically allowed to run in a limbo for years. In such a rotten and corrupt state of affairs, the heirs who have possession of the assets (business, money, vehicles, etc.) derive HARAAM benefit while defrauding the females who have no say and no knowledge of the state of the estate.

BARKAT

Q. How do I gain barkat in time? It seems as if there is no barkat in my time.

Answer

Barkat in time is the effect of Taqwa. Taqwa is the effect of a pure heart, and this purity is acquired by means of complete obedience to Allah Ta'ala and constant Thikrullaah. *Barkat* is a bounty granted by Allah Ta'ala to only the Muttaqeen. Although it is and abstract phenomenon, it is a reality. Much work is accomplished in a little time. If you read the stories and advices of the Auliya, you will then better understand the meaning of Taqwa and barkat.

Taqwa is not restricted to Namaaz, Tilaawat, Fasting and external appearance. If a person is unable to be kind to someone who is unkind, then he/she should understand that he/she lacks Taqwa even if he/she devotes the nights to Ibaadat, the days to fasting and spends much in charity. If someone slanders you or makes *gheebat* of you, and you retaliate, then understand that you have not even understood the meaning of Taqwa.

For achieving purity of the heart, it (the heart) has to be cleansed from all the lowly bestial nafsaani attributes (bestial emotions). A person should not expect to have barkat in time if he indulges in

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DREAMS AND MIRACLES

(Hadhrat Maulana Ashraf Ali Thanvi)
Rahmatullah alayh

If you seek an interpretation for your dream, do not ask an ignoramus. Refer to an intelligent person who will present an intelligent meaning. In most cases, a dream materializes according to the first interpretation given.

A man saw in a dream that his one leg was in the west and the other in the east. He asked the interpretation from some moron who said that his legs will be amputated. Shocked and fearful, the man went to an expert *muabbir* (dream-interpreter) for an interpretation. The muabbir enquired if he had already asked anyone for an interpretation. When the man explained what had been said about his dream, the muabbir said: *'Alas! What he has said will happen. If you had come to me first, I would have presented a good interpretation.'*

Dreams are extremely weak forms of information and are reliant on interpretation. The Akaabir Auliya have clarified that even kashf, ilhaam *(spiritual inspirations)* and karaamat (miracles) are not phenomena of great importance. In fact, regarding karaamaat (miracles) which are generally considered to be of great importance and viewed with awe, some Auliya have said: *"Karaamaat are the haidh (menses) of Men (i.e. of Auliya)."* In other words, just as females feel embarrassed and endeavour to conceal their menses, similarly do the Auliya endeavour to conceal their karaamaat. They become embarrassed when their miracles are exposed.

Many among the Ahlullaah (Auliya) had wished that they should not have the ability to demonstrate miracles. The reason for this attitude is a reduction in status in the Aakhirat which they perceive upon demonstrating a miracle. In the Aakhirat those pious and obedient Muslims who were not among the Auliya will be accorded status of Karaamat (honour) while those who had displayed karaamat here on earth will be deprived of that special status of Karaamat. This is the secret underlying the disdain of the Auliya for demonstrating miracles.

However, such Auliya who are *Ma'thoon* are excluded from the deprivation explained above. *(Ma'thoon Auliya are those who display karaamat by the permission and command of Allah Ta'ala. Others, due to their lofty ranks of Wilaayat, have been bestowed the ability to display miracles which they sometimes demonstrate at will. The Auliya of this latter category will be somewhat deprived of Karaamat in the Aakhirat, – Mujlisul Ulama).*

Now when this is the condition of even kashf, ilhaam and karaamat, one can understand the insignificance of dreams. But nowadays, dreams are given great importance.

If someone sees himself in a dream wallowing in an evil condition, but on waking up if he takes wudhu and performs two raka'ts Namaaz, then the dream regardless of how evil and fearful it may be, will not harm him in any way whatsoever. On the contrary if someone sees himself in a dream in a good state *(e.g. he is by the Ka'bah or in Jannat)*, but when awake he indulges in evil and misdeeds and his beliefs are buffeted by doubts, then his good dream will be of no benefit for him.

Thus, the state of awakefulness is of importance. One has volition to act while awake whereas dreams are phenomena beyond one's volitional control. *(A person should be concerned with what he does whilst awake and not brood over what he sees in dreams).* But today, some people elevate dreams to the level of Wahi. In fact, even higher than Wahi. *(Hence, they will override even the Shariah on the basis of dreams of pious people. Bid'atis and Tablighis suffer from this disease. – Mujlisul Ulama)*

Then there are those who progress further than dreams. They experience *kaifiyaat (spiritual states of elevation).* For them these *kaifiyaat* are the be all and the final word of Deen. They become oblivious of the actual objective which is *Amal* in compliance with the Shariah for which Wahi was sent and for which the Ambiya (Alayhimus salaam) were dispatched. The importance of this (the Shariah) is lost to such persons.

By this exposition, I am not negating the reality of dreams, kashf, ilhaam, karaamat and kaifiyaat. While these conditions are existential realities in the *Tareeq (Tasawwuf),* they have to be maintained within their own category and not elevated above the Shariah. But people have gone to extremes in these issues.

We therefore find that in some quarters the practice of initiating mureeds *(Peeri-Mureedi)* has become a mission in conflict with the Shariah. On the other hand, there are those who, due to being spiritually barren, negate Tasawwuf in entirety. *Jahl (ignorance)* is the common factor for both groups of extremists.

In this matter, the Bid'atis (such as the grave-worshippers) suffer greater ignorance than the Wahhaabis (Salafis). Remember that the criterion is always the Shariah, not dreams and miracles.

BARKAT *(Continued from page 6)*

sin and futility, sport and amusement, and in unnecessary association with people. Seclusion is of great and necessary importance for cultivating Taqwa. Control of the eyes and tongue are essential for cultivating Taqwa. Most of the spiritual pollution contaminating the Rooh enters via these two channels.

The spiritual programme of the Mu'min is the adoption of the entire Shariah and Sunnah. It is an elaborate programme in which the Mu'min is involved from the moment he wakes up until the time of going to bed at night. The Qur'aan Majeed and Ahaadith are replete with commands, instructions and advices for the cultivation of Taqwa. Minus Taqwa there will be no barkat in any sphere of life. Daily read a few pages of kitaabs regarding the anecdotes and advices of the Auliya for a proper understanding of Taqwa and Roohaaniyat (spiritual fibre).

DISQUALIFICATION OF A MAHRAM

Q. When will a mahram be disqualified from acting as the Wali of his daughter for the purpose of marriage?

A. According to the Hanafi Math-hab, while the consent of the Wali for marriage is Waajib (compulsory), the validity of the Nikah is not reliant on his consent. If the girl marries herself without the Wali's consent, then despite the major sin she commits, the Nikah will be valid. But according to the other three Math-habs, the Nikah will not be valid.

She will be sinful if she has no valid reason for overriding the Wali and not gaining his permission. However, when her first Wali is a disqualified faasiq, she should seek the permission of the next Wali, e.g. grandfather, paternal uncle.

A mahram is disqualified if he flagrantly indulges in fisq and fujoor. For example. he is a modernist who denies the Shariah's laws of Hijaab, shaves his beard, abstains from Jamaat Salaat, etc. Furthermore, a faasiq wali is not a valid mahram along a journey for even his daughter and wife. A man who rejects purdah or who is unconcerned if his wife is exposed to men, is a *dayyooth* villain. It is not permissible for a wife, daughter, sister, etc. to be on a journey with him. He does not fulfil the Shariah's criteria for being a mahram.

A father who allows his daughter to study at an 'educational' brothel such as a university, is disqualified. The daughter does not need his permission when marrying. Such fussaaq/fujjaar fathers turn a blind eye on the zina relationship which their daughters strike up with even kuffaar males at university. But when the Hindu or Christian boy embraces Islam in order to marry the girl with whom he was conducting a zina relationship, then the parents flare into rage, decry the daughter and refuse consent. The girl in this scenario should know that she is not in need of the consent of her evil, faasiq, faajir parents. She should proceed to halaalize the relationship with Nikah. While zina is tolerable for her parents, Nikah is not.

SALAAT COMPETITIONS

Question: What is the view of the Shariah with regarding monetary incentives to draw people in particular the youth towards the Masjid? A competition was recently held in one town whereby children/youth of up to a certain age were to register with an organisation and thereafter attend a particular salaah with jamaat in a few masaajid that were part of this competition.

The attendance was to be done for a certain number of days after which successful candidates were to get awarded. To maintain "integrity", roll calls were also done for that particular salaah.

I cannot come to terms with this initiative. I feel it to be in direct contradiction to the ways and methodologies set down by the Shariah. Further, there exists a serious concern as to whether those participating in this competition are performing salaah for the pleasure of Allah Ta'ala (which should be the object of our life) or to gain the insignificant material incentives being given by this organisation.

Please advise what is the stance of the Shariah regarding this type of competition.

Answer: All these competitions and prizes doled out ostensibly to draw people to the Musjid are a mockery of the Deen and inspirations of Iblees. It is a method of riya, takabbur and pure nafsaaniyat. This mockery of Ibaadat is akin to kufr. There is absolutely no Ikhlaas in such 'ibaadat'. In some places in America to lure people, especially their youth drifting into atheism and barbarism, to the empty churches, they served hot dogs and coke as holy communion. These haraam 'ibaadat' competitions are worse than the hotdog-coke scheme of the Christian priests.

It is not permissible to participate in these haraam competitions which make a joke and mockery of Salaat which the Qur'aan describes as the "Greatest Thikr". The exceptionally low and degraded level of spiritual degeneration in which Muslims are wallowing can be adequately understood from this mockery of Salaat organized by Munaafiq rascals. Whereas ibaadat is a sombre exercise of meditating on Allah Ta'ala, these rascals have transformed it into a merry-making stunt for winning stupid, haraam prizes. Their hallucinated objective for the shaitaani completion is *waswasah* urinated into their brains by Iblees.

The slightest contamination in *niyyat* corrupts the ibaadat which is rejected by Allah Ta'ala. Prizes for ibaadat? It is indeed shocking and unimaginable. But we are in the era which is in close proximity to Qiyaamah, hence the *fitnah* of the dunya is incremental by the day. The Hadith instructs us to constantly make dua for protection from the 'fitnah of the dunya and the athaab of the qabr'. Allah Ta'ala says in the Qur'aan Majeed:

"The life of this world is but play and amusement while the abode of the Aakhirat is best for those who have Taqwa (who fear Allah Ta'ala). What! Have you no intelligence?"

Today even ibaadat has been transformed into play and amusement based on Riya (show and ostentation). Those rubbishes who have devised this satanic scheme of 'ibaadat' competitions are in reality bereft of Imaan.

In a dream a man saw a Buzrug. On asking of the Buzrug's condition in Barzakh, he replied:

"A meticulous reckoning of my a'maal (deeds) was taken. I was rewarded for the death of my cat because I had grieved. But, was not rewarded when my donkey had died because I was annoyed and a curse slipped from my mouth. A silk thread in my topi of which I was not even aware was recorded as an evil deed in my account.

The ibaadat which made me happy when people saw me engaging in it was not recorded among my good deeds." In other words, such ibaadat was nullified by the feeling of happiness which was tantamount to ***riya***.

On hearing this, a Wali commented: "He is most fortunate for not being punished for such ibaadat." Now form your own conclusion regarding these shaitaani schemes of 'ibaadat competitions'.

CONCENTRATION IN SALAAT

Lack of concentration in Salaat is a spiritual ailment of epidemic proportions. Almost everyone suffers from this malady. Numerous people write seeking ways for gaining concentration in Salaat.

The mind of *Insaan (the human being)* is like a public road where all types of people, crooks, villains, robbers, the pious, fussaaq, fujjaar, kuffaar and animals abound. Mingling with all these elements in the public road is unavoidable. One simply has to continue walking without interfering with any elements on the road. That is, simply ignore the onslaught of the stray thoughts and continue with your Salaat. Insha-Allah, the incidence of *wasaawis* will gradually decrease. This advice is for the pious or for those who do not wilfully indulge in sin and futility.

As for the fussaaq and fujjaar, the first vital step is to abandon fisq and fujoor – flagrant sin and immorality. What must be expected when the mind is full of the filth ingested from the cell phone? The mind is oversaturated with haraam. The eyes are filled with haraam. The ears are filled with haraam. No restraint is placed on the eyes and on the tongue. The rights of people are violated. Haraam food has become a norm. Devouring carrion is a favourite dish. In brief, from morning to night the entire body indulges in sin and filth. How can one now expect to have concentration in Salaat?

Whatever a person does, says and thinks exercises its effects on the mind. If the mind is not purified, forget about concentration in Salaat. Abstention from all sin and futility is essential for concentration in Salaat.

MASTURBATION

Masturbation is akin to the shaitaan's practice of self-gratification which for him is natural, but absolutely and horribly unnatural, obscene and harmful, spiritually and physically for human beings. The following is narrated in the Hadith:

"Allah Ta'ala has created a penis in the right thigh of Iblees and a vagina in his left thigh. In this manner does he gratify his lust. Then every day ten eggs emerge (from Iblees). From each egg seventy male and female shayaateen are born.

Those humans who indulge in self-gratification by way of the obscenity of masturbation should reflect on the Satanism they are emulating from Iblees. The indulger in this vile sin of masturbation is worse than Iblees. Self-gratification of lust is natural for Iblees since Allah Ta'ala has created him with the two organs, but for *Insaan* it is unnatural and satanic. On the Day of Qiyaamah, the masturbators will rise with their hands pregnant. They will be thoroughly disgraced in the multitudes of people.

ENTER WITH SALAAM

When entering your home, do so with the Masnoon Salaam if the inmates are present. If no one is present, then say:

اَلسَّلَامُ عَلَيْنَا وَعَلٰى

عِبَادِ اللهِ الصَّالِحِيْنَ

(Salaam on us and on the pious servants of Allah.)

The Malaaikah in the house respond to the Salaam.

On the other hand, if you enter your home without Salaam, then the shaitaan whose name is *Waasim,* churns up mischief and strife among the housefolk. This mischief is the specific duty of the devil, Waasim.

CALAMITIES ARE CONSEQUENCES OF SINS

Allah Ta'ala declares:

"*And whatever strikes you of calamities – it is due to what YOUR own hands have earned (i.e. misdeeds); although He overlooks much."(42:30*)

In Tafseer Ibn Abi Haatim it states regarding this verse:

"*When it was revealed, Rasulullah (sallallahu alayhi wasallam) said:*

"By the one in whose Hands is the soul of Muhammad, there is no scratch from a twig, nor palpitation of a vein, nor a slip of the feet, except (that it occurs) due to a sin. And what Allah overlooks is more."

Allah Ta'ala states regarding these trials and calamities which are, in reality, "lesser" punishments:

"*And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return (i.e. repent)" (32:21)*

In the Tafseer of Ibn Katheer it is related that Hadhrat Ibn Abbas (radhiyallahu anhu) said regarding the aforementioned verse:

"*The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allah to His servants so that they will repent to Him."*

In the Tafseer of at-Tabari, it is related that Ibn Abbas (radhiyallahu anhu) said regarding this "lesser punishment":

"*The calamities of this Dunya, its diseases (both mental and physical), and its misfortunes (of all forms) with which Allah afflicts his servants UNTIL they repent."*

These verses are general and apply to everyone, except the sinless (and virtually sinless) such as the Ambiya (alayhimus salaam) and Auliya (rahmatullahi alayh). The trials and tribulations of Ambiya (alayhimus salaam) and Auliya (rahmatullahi alayh), rather than cleansing their non-existent sins, serve to raise their ranks and also as an inspiration for their Ummah and future nations.

As for the rest of us who are sinful, we should reflect on the verses above, introspect, do Tawbah, and resolve sincerely to abstain from the sins which have caused trials and calamities to descend upon us.

Allah's Punishment is commensurate with the crime. The greater the crime, the greater the calamity.

Remember! Far far worse than sins is justification (Halaalization) of those sins, and even worse than justification of those sins is propagating your justification by which the doors are opened for others to also soothe their consciences while sinning. The trick of hiding behind scholars who legalize (Halaalize) doubtful matters does not work with this Divine Rule of calamities.

Humble yourself, repent and turn to Allah wholeheartedly, make proper amends (e.g. Rujoo'), adopt Taqwa (fear of Allah which leads one to abstain from all Haraam and doubtful matters), and you will experience first-hand the Help of Allah and Deliverance from Calamities as guaranteed by Allah Ta'ala:

"*Whosoever adopts Taqwa of Allah, He will make a way out for him (from difficulties), and He (Allah) will provide for him from places he (the afflicted person) could never have imagined." (65:3)*

It behoves a servant suffering from disease, tragedies, pain, and the like, to sincerely search within himself, introspect deeply, and seek to make amends immediately, especially for those sins for which he has thus far obstinately refused to acknowledge as sins, before his pain and suffering are multiplied manifold with the arrival of the Greater Torment.

"*And verily, We will make them taste of the near lighter torment prior to the GREATER TORMENT... (32:21)*

YOGA EXERCISES?

Q. I came across this fatwa approved by Mufti Zubair Bayat. Please comment. It seems Mufti Zubair Bayat always remains undercover while towing the UUCSA line. Is his fatwa correct?
The following question was posed to him:
QUESTION
There is a group of ladies in our area that have a woman trainer to come home and do exercises with them. This lady intends on introducing some other exercises with them that originate from 'Yoga'. I know that yoga originates from the Hindu culture, however they intend to use only the exercises/stretching techniques from yoga and not to practice yoga itself. There will be no meditation, humming and all the other aspects of yoga, just exercises. Will this be permissible?
A. This is acceptable, provided that the conditions mentioned in the question are fully upheld and no other un-Islamic practices are found. *(End of question and Bhayat's stupid baseless response)*

Answer

The 'fatwa' of the bogus mufti of Darush Shaitaan (so-called Darul Ihsan) is flaccid and baseless. In the very first instance, this shaitaan in human form promotes female emergence from the home and participation in the public domain when their emergence for participation in even Salaat in the Musjid is strictly prohibited. Secondly, the jaahil encourages the stupid women to indulge in such lewdness which is the stepping stone to shirk. Only women with prostitute tendencies are so shameless as to indulge in the type of lewd Hindu shrik exercises taught by the Yoga science of shirk and kufr.

The exercises, even minus the *shirki* rituals and *shirki* beliefs are shaitaan's way of laying his snare. A fish is caught by means of a bait. The shaitaani bait for ensnaring the moron, lewd women into the trap of shirk is the exercises supposedly stripped of their shirki dimension. These exercises of Yoga are not purified of shirk. The dimension of shirk is latent and concealed by Iblees since these acts are the bait. By degrees, Iblees gradually tightens his grip and transforms the stupid women into *mushrikaat* without the *jaahilaat* even realising that their Imaan has been eliminated.

The agent of Iblees, namely, the jaahil from Darush Shaitaan, has long ago effaced his Imaan. He no longer understands the difference between Imaan and Kufr. These agents of Iblees generally prey on stupid women. Their intentions and motives are corrupt and immoral.

A FRAUD, DECEIT AND SCOUNDREL

In Kenya there is a man claiming to receive wahi from Nabi (sallallahu alayhi wasallam) via visions and dreams. To stop people from blindly following and also to make his madrasah committee understand, we request for answers to following questions:

1) What is the ruling regarding orders given by Nabi (Sallallahu alayhi wasallam) in dreams?
2) What is the ruling regarding this person who claims to receive wahi in the above manner from Nabi (Sallallahu alayhi wasallam)?
3) What is the ruling of people who follow this man's wahi and person?
4) what is the ruling of those people who purchase a house for this person thereby aiding him to propagate his teachings?

Answer

This jaahil is another type of Musailamah Kath-taab. He is under the influence of Iblees. He is a fraud – a kaafir – a murtad. He must be booted out of the community. Whatever he claims is false and lies. Those who follow this deceit have fallen in his snare of kufr.

THE TRUE AALIM

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) explained that the sign of a true Aalim is that he remains far and aloof of the rulers. He does not pursue the dunya and the ranks of the world. He is not pleased with the increase of his circle of students/mureeds. He does not derive pleasure from the accolades people laud on him.

On the contrary, the sign of an Aalim who does not practice in terms of his knowledge, is that he becomes offended if someone comments that he is a lover of the dunya or that he has riya and pride.

This is the state of almost all the molvis and shaikhs of our current age. They are vastly offended when they are criticized for their haraam shenanigans. They hanker after 'respect' when indeed they are *hufaalah (rubbish/waste matter)*. They are swift in

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JUMUAH AND EID SALAAT DURING THE DEVIL'S LOCKDOWN

Question

Molvi Irfan Nauyock of Mauritius issued a fatwa that there is no Eid Salaah during lockdown because there is no Izn Aam in private properties. Is his fatwa valid? Must we abandon Eid Salaat? On the basis of this fatwa, we are to abandon even Jumuah Salaat since Ithn Aam is also a condition for the validity of Jumuah Salaat.

Answer

The honourable Molvi Irfan did not apply his mind correctly hence his erroneous fatwa. Firstly, private property does not negate *Izn Aam (general permission to the male Muslim public to attend).* The condition of *Izn Aam* does not hinge on Waqf property. As long as musallis have free access to the venue during the Salaat time, the condition of *Ithn Aam* is satisfied.

The 'fatwa' of Molvi Nauyock is a jumble of confusion in which he sought to acquit himself like a mujtahid, hence he made a mess of the numerous narrations from the different Math-habs. He has no entitlement to resort to the variety of Hadith narrations on which the different Math-habs base their respective views. Furthermore, the vast majority of narrations does not even support the *Izn Aam* condition of the Hanafi Math-hab.

As a muqallid, he is required to remain within the confines of the Math-hab. Since he is a professed Hanafi muqallid, he had no right to indulge in a twaddle of excrescent citations which clearly displays cognitive dissonance.

According to the Hanafi Math-hab, even if the venue is not a Musjid, Eid and Jumuah Salaat will be valid with a minimum of four males (one to act as Imaam, and three Muqtadis). We fail to understand the ambiguity of 'imaam' in the current context of Muslim life. If by 'imaam', the Molvi means 'Sultan', then he dwells in confusion. The Ummah today has no political Imaam, i.e. Sultan/King/Ameerul Mu'mineen. Jumuah and Eid Salaat have been performed by the Ummah since time immemorial all over the world in places where there was no Sultan. Thus, introducing the 'imaam/sultan' factor is a flapdoodle indulgence, and so is the issue of 'private property'. Eid and Jumuah Salaat are valid even in private property to which the Muslim male community is given access during the Salaat time.

It is extremely short-sighted, to say the least, to issue a fatwa for the abandonment of Jumuah and Eid Salaat solely on the basis of the rubbish lockdown satanism of the atheists. Assuming that Eid Salaat is not valid in private homes in terms of the Hanafi Math-hab (although it is valid), then too, the imperative demand will be to incorporate into our Math-hab the method and view of the other Math-habs in order to safeguard this significant, important and vital Act of Ibaadat. We shall opt for the fatwa of the other Math-habs in order to guard the Eid Salaat and to prevent Muslims from forgetting this important Practice of the Deen. It is not permissible to allow an Act of Ibaadat to become antique and discarded.

It is absolutely ludicrous to set aside the Haqq of the other Math-habs for compliance with the satanism of the atheists who have ordered the devilish lockdown. When there is scope in the Hanafi Math-hab for borrowing from the other Math-habs during occasions of dire need, then it will be imperative to do so, and not to abandon the Shar'i Hukm. However, as far as Eid and Jumuah Salaat are concerned during the satanic lockdown, there is no need for Hanafis to look askance to the other Math-habs in view of the fact that the condition of *Izn Aaam* is satisfied even in private homes.

EID AND JUMUAH SALAAT DURING THE DEVIL'S LOCKDOWN REMAIN WAAJIB FOR THE ENTIRE UMMAH. WHEREVER MUSLIMS ARE ABLE TO PERFORM THESE SALAAT, THEY SHOULD EXECUTE IT WHETHER IN HOMES, GARAGES, STOREROOMS, OPEN AIR, ETC.

THE MAURITIAN FATWA IS CORRUPT AND BAATIL. IT IS SET ASIDE AS DRIVEL.

WOMEN AND GRAVEYARDS

Question

I was searching online for the mas-alah regarding women being prohibited visiting graveyards but couldn't find much. I thought I may find it on the old masaa-il of marhoom Mufti Ebrahim Desai, as their old masaa-il were normal in those days. However I didn't. Then I came across the following:

"From Ask Imam:

The Hadith you refer to is as follows:

"The Messenger of Allah cursed women who visit graves, those who built mosques over them and erected lamps (there)."

However, this refers to the time when the prohibition of visiting the graves was for everyone; male and female. This was later abrogated by the following Hadith:

"I prohibited you from visiting the graves, but (now) you may visit them."

Women are permitted to visit a graveyard on condition: They are accompanied by a mahram. The accompanying of a mahram is meant to curb any possible fitnah.

The visit is a means of remembering death and conscientizing oneself of life after death and preparing for it.

Abdul Mannan Nizami, Student Darul Iftaa Chicago, IL, USA

Checked and Approved by Mufti Ebrahim Desai.

(End of fatwa)

Please advise and comment.

Answer

The fatwa is incorrect. The Hadith which the Chicago student cited and interpreted and which his teacher confirmed as correct, does not apply to both men and women. The Hadith states with clarity that *women who visit graveyards are cursed.* Although men were initially prohibited from visiting graves, the specific hadith discussed here refers to only women. The prohibition and curse are directed in this Hadith to only women.

The later abrogation applies to the prohibition which had extended to men. This abrogation did not apply to women. When women were unanimously prohibited by the Sahaabah from attending the Musjid for Salaat, then by what corrupt stretch of logic can their visiting graveyards ever be permissible.

Ponder well! Rasulullah (Sallallahu alayhi wasallam) had permitted women to come to the Musjid. At no stage did he prohibit them. Yet, the Sahaabah deemed it later imperative to prohibit them, hence the new practice of prohibition became the Sunnah of Rasulullah (Sallallahu alayhi wasallam).

But as far as females visiting the graveyard, leave alone any initial permissibility, Rasulullah (Sallallahu alayhi wasallam) proclaimed the severe stricture of *LA'NAT (CURSE)* settling on women who visit the Qabrustaan. In view of the severity of the punishment, it is HARAAM for women to visit the Qabrustaan. The fatwa issued by the student is corrupt and baatil.

THIKRULLAAH

The Sahaabiyah, Hadhrat Yusayrah (Radhiyallahu anha) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

(O Women!) Make incumbent on yourselves Tasbeeh, Taqdees and Tahleel. And count (these) on your fingers, for verily the fingers will be questioned and they will speak (on the Day of Qiyaamah)."

Tasbeeh: To recite Subhaanallaah. Taqdees: To recite Yaa Quddooso. Tahleel: To recite Laa ilaha illallaah.

THE TRUE AALIM

(Continued from page 9)

jumping to self-vindication, and they expect, in fact demand, respect from the masses. About them being *rubbish,* Rasulullah (Sallallahu alayhi wasallam) said:

"The Saalihoon (Pious Ulama/Auliya) are departing (from this world), one after the other in quick succession. Then will remain only GHUTHAA (RUBBISH) such as the chaff of dates/barley. Allah will have no care whatsoever for them."

NASEEHAT FOR THE FUSSAAQ MOLVIS

"Most of the Munaafiqeen of my Ummah are its Qurraa'."
(Rasulullah—Sallallahu alayhi wasallam)

In the context of the Hadith *'Qurraa'* refers to both qaaris and molvis/sheikhs.

Hadhrat Habeeb Ajmi (Rahmatullah alayh) said: "I did not dream of being alive in such an era in which Shaitaan will deceive and play with the Ulama just as a child plays with a ball."

Hadhrat Abdul Bin Rawaahah (Rahmatullah alayh) said:

"The faasiq of the era of Jaahiliyyah had more *haya* (shame/modesty/honour) than the Ulama of our age."

When someone asked Hadhrat Hammaad Bin Zaid (Rahmatullah alayh) for naseehat, he said: "Fear for your name being recorded in the list of the Ulama (i.e. the fussaaq, fujjaar and munaafiq ulama such as those who proliferate in this age)."

Hadhrat Wahab Bin Munabbah (Rahmatullah alayh) said: "Among Bani Israaeel were fussaaq ulama. Most certainly there will be fussaaq ulama in this Ummah as well. Seek the protection of Allah from them. Be assured that (ordinary) people who will be cast into Jahannam because of their fisq will suffer lesser punishment than the fussaaq ulama. Despite their acts of worship they will be cast into Jahannam on account of their *riya*."

ZULM AND SABR

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said that when Allah Ta'ala desires to present a gift to someone, then He appoints a *zaalim* (oppressor) over him. It is mentioned in the Hadith that when the oppressed one curses the zaalim (oppressor), then he has thereby taken revenge. That means, he is deprived of aid from Allah Ta'ala. Therefore, the best course of action when being oppressed is Sabr. Then Allah Ta'ala takes up the defence of the oppressed one.

Hadhrat Yahya Bin Muaaz (Rahmatullah alayh) said: "I love to refrain from seeking vengeance when I am being oppressed."

ZULM-OPPRESSION

Hadhrat Ali (Radhiyallahu anhu) said that oppression is the consequence of one's own deeds. In this regard Allah Ta'ala says: *"Whoever practices goodness, it is for himself, and whoever does evil, it (i.e. its consequence) is on himself."*

The oppression on us by the kuffaar, is the consequence of the oppression which we wrought on ourselves by means of gross transgression, fisq and fujoor. Allah Azza Wa Jal utilizes the kuffaar to inflict some punishment on us for our misdemeanours and treachery. Thus, when oppression or any calamity befalls you, focus on your own sins and understand that the calamity is a punishment from Allah Ta'ala. In this regard the Qur'aan Majeed states: *"Whatever misfortune befalls you is on account of what your hands have perpetrated, and He (Allah) forgives much (of your sins)."* That is, He overlooks and forgives. But when the point of no return is traversed by the sinners, then a measure of punishment is inflicted to jolt us into realization, repentance and obedience.

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—===—===

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Mu-aasharat

The minimum degree of a beautiful *Mu-aasharat* (social relationship) is to refrain from causing distress and inconvenience to people. This is an integral constituent of the Shariah. Generally inconvenience to others is the consequence of carelessness. Sometimes it is the result of stupidity. However, if one always reflects, the incidence of errors will be reduced. Abstention from reflection *(fikr)* necessitates criticism (by the Shaikh) as it is warranted by *Islaah (reformation)*.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE SATANISM OF THE MEDICAL INDUSTRY

"Uncontrolled excessive free radicals are the common denominator in both ageing and disease, but since legal definitions are both ambiguous and arbitrary, and we have been specifically prohibited in this forum from elaborating further in motivation of our enthusiastic subheading, suffice it to say that should the complex of active principles in green tea as have been recently discovered or synthesised and hence patentable, it would have been hailed undisputedly as the safest and most efficacious broad-spectrum wonder-drug ever discovered and (would have been) consequently restricted only to the elite and affluent, since the medical industry not only profits from **existing disease, it also depends upon the proliferation of disease itself for its very own existence and 'corporate expansion."**

BLACKSEED OIL AND EARACHE

A Sister provides the following remedy for earache:

Blackseed oil to remove ear wax and for earache

We drop a few drops of blackseed oil into the ear at night, placing cotton wool in it so it does not run out. It tends to soften the wax after about 3 nights' applications. The wax either runs out bit by bit or we use a piece of cotton wool to remove excess wax.

We do not insert or push the cotton wool deep inside the ear as it might get stuck inside. We also dont use ear buds because that pushes wax further into ear and it can puncture the ear drum. Blackseed oil works much better than sweet oil. The last time I used sweet oil, it clogged my ears and I could not hear anything. Also, the blackseed oil not only softens the wax, it also relieves my ear from pain instantly when I have ear infection, Alhamdulillah. I have found it does not clog our ears. We do not go to doctors to have our ears syringed. The last time I went to a GP to have my ears syringed, she caused my ears to bleed and I had a lot of pain.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

agency where females counsel males. Is this permissible?

A. You are not in need of brains to understand the zina set-up of the NNB jamiat. It is haraam for men to seek counsel from the lewd women employed by the vile NNB jamiat. Even women should not seek counselling from these moron 'counsellors' who disgorge bunkum advices. These morons come within the purview of the Hadith which mentions that morons will seek counsel from morons, and both will be astray.

Q. According to the Shariah, how will SAHUC be classified?

A. SAHUC is a haram agency of Iblees. SAHUC is the reflection of the evil of the people who go for Hajj and Umrah merrymaking holidays. The people, in general, use umrah and hajj as a camouflage for their evil. Allah Ta'ala has given them wealth. Instead of contributing the wealth correctly in the Path of Allah Ta'ala, people squander it in haraam holidays. In the current climate it is not permissible to go for Nafl Umrah and Nafl Hajj. A corrupt community deserves a corrupt, rotten entity such as Sahuc to fleece them of their money.

Q. Is it permissible to prevent musallis from bringing savouries, samoosas, pies, etc. to the Musjid for iftaar?

A. They should not be allowed to bring savouries in the Musjid. Iftaar should be with only dates and water.

Q. Is it permissible for males to use a GHD hot iron to straighten their hair of their beards and head. I see many huffaaz and even moulanas using a GHD hot iron to straighten their beards. A GHD hot iron is typically used by women to straighten their hair.

A. Men and women using this device of Iblees are under shaitaani influence. Their brains are vermiculated by shaitaaniyat, hence they seek to change the natural appearance which Allah Ta'ala has created for them. The Qur'aan Majeed describes all such evil tampering with natural appearances as *Taghyeer khalqillaah (Changing the creation of Allah)*. The huffaaz and molvis who suffer with corrupt effeminate tendencies are fussaaq. They should not be engaged to do Imaamate.

Q. In Witr jamaat a Muqtadi did not recite Dua Qunoot. Was his Salaat valid? Should he repeat his Witr?

A. The muqtadi who had not recited Qunoot in Witr does not have to repeat the Witr. His Witr behind the Imaam is valid.

Q. How should a missed raka't of Witr be performed?

A. The missed raka't of Witr should be performed as normal. That is, after the Imaam's Salaam, rise and perform one raka't. Recite Thanah, Taawwuz, Tasmiyah and Qiraa't in the raka't.

Q. One raka't of Taraaweeh is missed. How should it be fulfilled?

A. If a raka't is missed in Taraaweeh, perform the one raka't after the Imaam's Salaam. Recite the bare minimum of Qiraa't (Surah Faatihah and three short verses) to ensure that you link up with the Imaam.

Q. Is it permissible to perform Tahyatul Musjid during Fajr time?

A. It is not permissible to perform Nafl Salaat during the entire duration of Fajr time. Tahyatul Musjid may not be performed.

Q. Can we name a child Jibareel, Israafeel and Izraaeel?

A. Yes, it is permissible to name a child Jibraaeel, Israafeel and Izraaeel.

Q. I had uttered kufr, but have repented and renewed my Imaan. Is it necessary to renew my Nikah too?

A. Yes, you have to perform a new Nikah and pay Mehr as well. The Nikah may be quietly performed at home.

Q. Is Salaat valid behind an imaam whose trousers is below his ankles? This Imaam leads the Taraaweeh.

A. Although the Salaat is valid behind the faasiq imam, those who have appointed him are guilty of committing a kabeerah sin. It is better to perform Taraaweeh elsewhere where the imaam is not a faasiq.

Q. I made niyyat of performing 10 raka'ts Nafl, but did not begin with it. What is the ruling?

A. If you merely made an intention, not a Vow (Nathr), then the Salaat will not be incumbent. Cancelling the niyyat before commencing the Salaat is valid. On the other hand, if one initiates even Nafl Salaat with Takbeer Tahrimah, then breaks it, qadha becomes Waajib.

Q. Is it permissible to abandon I'tikaaf to attend the burial of a mahram lady (mother, wife, daughter)?

A. Only if there are no mahram males to arrange the burial, will it be permissible for one to abandon the I'tikaaf and make qadha of it. As long as there are other mahaareem to attend to the janaazah, it will not be permissible to abandon the I'tikaaf.

Q. Is it permissible for men to leave their womenfolk in charge of their shops while they (the men) spend the time in I'tikaaf?

A. Men who leave their womenfolk to run their business whilst they are in I'tikaaf, are evil. Their time in I'tikaaf is recorded as sin. They are of the *dayyooth* kind who shamelessly expose their wives and daughters to zina. Shaitaan has adorned for them their mock i'tikaaf while he ensnares the women into his trap of zina. These men are under the influence of Iblees.

Q. A man died as a result of an overdose of drugs. Did he commit suicide? What is his fate?

A. The fate in the Aakhirah is known to only Allah Ta'ala. The person who dies as a result of overdose of drugs has not necessarily committed suicide. His addiction caused him to take the overdose. We shall therefore not rule that he died by suicide.

Q. What is the status of Mushtabah (Doubtful) food such as commercial chickens?

A. It is incumbent to abstain from Mushtabah food. Rasulullah (Sallallahu alayhi wasallam) commanded abstention from Mushtabah. Commercially slaughter chickens are not doubtful. They are Haraam.

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Roses have thorns! The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"Do not take from among them (the kuffaar) a friend or a helper." (Qur'aan)

CALAMITIES ARE CONSEQUENCES OF SINS

ABOUT THE ULAMA-E-SOO', RASULULLAH (Sallallahu alayhi wasallam) SAID:

"Soon shall there dawn an age when nothing of the Qur'aan will remain except its text; nothing of Islam will remain except its name; the Musaajid will be (beautiful) ornate structures, but devoid of guidance. The worst of the people under the canopy of the sky will be their ulama. From them will gush fitnah and (the fitnah) will rebound on them."

Casting even a cursory glance at the state of the Ummah in general, and in particular at the molvis and sheikhs, every sincere, intelligent Muslim will be constrained to concede that the era about which Rasulullah (Sallallahu alayhi wasallam) has predicted in the aforementioned Hadith, applies 100% to our age.

Just look at the scoundrel, immoral, munaafiq and murtad molvis and sheikhs in our midst! Look at the type of kings, rulers and governments saddled in all the Muslim lands. All of them are munaafiqeen and murtaddeen, including the Taliban who are blowing much hot air about their deceptive, hallucinatory 'shariah' state while indulging in wholesale bootlicking of the Yahood, Nasaara, Chinese pork addicts, and now of even the Hindu cow-worshippers and idol-worshippers.

And look at even the sincere molvis and sheikhs who are duped by Iblees to become his agents with their despicable silence when the Haqq is being trampled on right in front of them. Rasulullah (Sallallahu alayhi wasallam) described such 'sincere' molvis and sheikhs who abstain from *Amr Bil Ma'roof Nahy Anil Munkar* as ***"Dumb Devils".*** They too are morally corrupt and spiritually barren, yet they pose as Shaikhs of Tasawwuf. They are unintentional cohorts of the satanic league of ulama-e-soo'. Their primary concern is never Islam. It is their little 'empires' – the institutions which they operate whose sustainment they believe is reliant on the funds of the wealthy whom they bootlick.

Our Nabi (Sallallahu alayhi wasallam) described the ulama-e-soo' as being the *"the worst under the canopy of the sky"* because all the *fitnah* and *fasaad* in the Ummah stem from these rotten molvis and sheikhs in whom the diseases of *hubbud dunya (insane love of the world), hubbul maal (love for money),* and *hubb-e-jaah (love for cheap/despicable name and fame)* permeates every vein of their bodies and every capillary of their brains. They are like rabid dogs. About them, our Nabi (Sallallahu alayhi wasallam) said:

"Soon shall there be in my Ummah such people in whom these (evil) lusts will permeate just as the disease of rabies permeates a man. It will gnaw every joint and every vein (of his body)."

These rabidly diseased molvis and sheikhs have wrecked and ruined every facet of the Ummah's life. Their villainy cannot be better portrayed than what Rasulullah (Sallallahu alayhi wasallam) said about their ultimate fate in Jahannam where ***"they will make tawaaf of their entrails."*** Their intestines and internal organs will be wrenched from their bodies and cast in front of them in Hell-Fire, then their occupation will be to circumambulate their entrails. May Allah Ta'ala save us all from such calamities of the Aakhirah. No one knows what the morrow holds for him.

SICKNESSES

ALSO SIGNS OF QIYAAMAH

The abundance of such sicknesses which were non-existent or rare, especially in the Muslim community, in former times, just a couple of generations ago, is also among the Signs of the proximity of Qiyaamah according to the Hadith. Today, the atmosphere in the Muslim community reeks of the preponderance of a variety of severe sicknesses and diseases such as cancer, heart problems, diabetes, etc., etc. CANCER has now become a norm.

In most cases as far as the laity is concerned, these sicknesses are forms of the *Athaab (Punishment)* of Allah Ta'ala for gross disobedience and sin. The consequence of the abundance of sins of Muslims is the abundance of incurable diseases.

When Allah Ta'ala afflicts people with the punishment of disease, then there is no doctor, no hakeem and no medicine that can cure. It is mentioned in the Hadith that sickness is from Allah Ta'ala and so is the cure from Him. Only Allah Ta'ala can cure. Going to the hospital only aggravates the *Athaab*. Hospital is compounded punishment.

The only way for the acquisition of *shifa' (cure)* is to petition Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) said: *"Whatever is by Allah is obtainable only by means of Taa-at (Obedience)."* And, *Taa-at* means total submission to the Ahkaam – the Shariah of Allah Ta'ala and the adoption

(Continued on page 11)

Abundant Talk

The Hadith prohibits much talk. Thus it is mentioned that Rasulullah (Sallallahu alayhi wasallam) said: "Do not speak much, for verily, much talk without Thikrullah hardens the heart."

Generally, speech is divided into three kinds: Harmful, beneficial and futile. Futile means that the talk is neither harmful nor beneficial. However, this division into three kinds is a mere superfluity. In reality, there are only two kinds of talk: harmful and beneficial. Futile talk is also harmful although occasionally it may neither be harmful nor beneficial. However, experience has confirmed that such talk does not remain within the limits of futility. If someone begins taking opium, it will not remain in moderation. On the contrary, the use will become excessive and the substance will be abused.

(Maulana Ashraf Ali Thaanvi)

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. Today I read Zuhr at Masjid Uthmaan RA (kitkat masjid), Pretoria West. The imaam asked the gathering to make the saffs and then proceeded to check if everyone was wearing a mask. Those who had no mask were forced to wear a mask. If you didn't have a mask the imaam gladly gave you one.

When an individual questioned the imaam of this practice he said its the law and practice of this establishment and the imaam was very intimidating in his approach. Was this Imaam correct?

A. Yes, it is the law and practice of the moron imaam's 'establishment'. Mark that he said 'establishment', not Musjid. That is because this agent of Iblees has converted the Musjid into a weird shaitaani temple, hence he merely confirmed that the place was no longer a Musjid. The Musjid has been transformed into a venue where the law and practice of Iblees and his atheist minions prevail. Salaat behind such devils is not valid. The devil's niqaab is a compulsory face-covering of Zoroastrians (Fire-Worshippers) when they worship the fire. They wear the niqaab of Iblees to save their fire-god from contracting the covid hallucinatory ghost.

Q. Many senior ulama I know, recently have started appearing on video bayaan. Some cases it is with their consent in some cases it is not. Is this a permissible act? If it is permissible are the women allowed to watch them?

A. They are senior shayaateen, hence they have legalized and halaalized a kabeerah sin. Pictures of animate objects are haraam regardless of the method of production. The video pictures are haraam. You can see the *la'nat* of Allah Ta'ala gushing from the snouts of these senior devils. They are destroyers of the Deen.

Q. I request advice on the following : A married man has proposed marriage to me. I am a divorcee for over ten years and have teenage kids. The married man requested me to be his second wife. He has kids and requested that we make nikah with witnesses but not tell our children nor his wife, because we should not hurt in the process. Will my nikah be valid?

A. While the nikah will be valid, it is inadvisable to contract a secret marriage. It will not remain a secret for long. It is also unbecoming to live like a mistress. Nikah is a public affair. Zina is committed in secrecy. The secrecy will deprive you of the elevated status of wifehood. It is best to refuse the secret marriage proposed by the man.

Q. I trust you are in the best of health. I would appreciate your assistance and guidance in this regard. A family of 8 adults have put money together and are in supermarket business.

1) Must each partner take out zakaat on the amount they have invested, or will it suffice if the business takes out zakaat?

Answer: Each partner is liable for his/her own Zakaat. However, the partners may instruct the manager of the business to pay their Zakaat from the funds of the business.

Zakaat is not paid on the amount invested. Zakaat is paid on the cash and stock-in-trade at the expiry of 12 months. There is no Zakaat on that portion of the invested funds which have been converted into equipment, vehicles, furniture and fittings or used for the general expenses of the business.

2) Is the cost amount used or the approximate market value?

Answer:

Zakaat is calculated on the current wholesale market value of the stock, not the cost paid some time ago nor on the current selling price (i.e. cost plus profit mark-up).

Q. I was making wudu Fajr time. The water was hot and there was steam. Does inhaling steam break your fast? I did not inhale it intentionally.

A. Your fast is valid.

Q. Before sleeping, a person intended to fast the next day of Ramadhaan. However, he overslept and did not participate in Sehri. Is his fast valid?

A. The person had *niyyat* to fast, however, when his eyes opened, Sehri time had already expired, and he found himself ***in*** the Fast. Thus his niyyat was attached to the Fast. There was nothing in between to cancel his niyyat. His fast is valid.

Q. A person intended to fast the next day of Ramadhaan. However, before Subh Saadiq he decided that he will not be fasting. During the day he ate. Is he liable for the 60 day Kaffaarah?

A. If this person had opened his eyes before Subh Saadiq and cancelled his niyyat, then he will not be liable for Kaffaarah if he does not fast the next day. But abstention from fasting without valid Shar'i reason is akin to kufr. It is a calamity of mammoth proportion.

Q. How should dua be made after Fardh Salaat? What about raising the hands?

A. Making dua with raised hands after Fardh Salaat is Sunnah. After the Fardh of Zuhr, Maghrib and Isha, the dua must be kept short. The dua should be made silently and individually, not congregationally. After the Fardh of Fajr and Asr the dua may be as long as you wish. Again it must be individually and silently, not aloud and not congregationally.

Q. My students are performing Taraweeh in one of the Musallahs of Our Town. They were taught to make silent dua. After Taraweeh, one of the elderly Musallis of the Musallah tells them that they should make loud dua as they have a mixed congregation. What were they supposed to have done?

A. They were supposed to have ignored what the elderly musalli advised. If they had complied, then it indicates their Imaani deficiency. If they had been pressurized to practice bid'ah, they should have refused and rather abandon being the imams.

Q. I would like to ask whether this new practice of our time is permitted- the blaring of the Holy Quran in masjids by Huffaaz screeming at the top of there voices and we the congregation are subject to this screaming torture?

A. It is a haraam practice of riya. The Ibaadat of Taraaweeh is misused for stupid name by these defective 'huffaaz'.

Q. Whilst I was in the last raka't of Tahajjud Namaaz, Subh Saadiq set in. What is the status of my Namaaz?

A. Your Tahajjud is valid. Besides Fajr Salaat, all the other Salaat will be valid even if the current Salaat time expires and the next Salaat time enters. If a portion of Fajr Salaat is performed whilst the sun is rising, the Salaat will not be valid despite it having been commenced in valid time.

Q. In Witr jamaat a Muqtadi did not recite Dua Qunoot. Was his Salaat valid? Should he repeat his Witr?

A. The muqtadi who had not recited Qunoot in Witr does not have to repeat the Witr. His Witr behind the Imaam is valid.

Q. How should dua be made

INVALID EID SALAAT

Q. In our town Eid Salaat was performed about 5 or 6 minutes after sunrise. One could look directly at the sun with ease. Is our Eid Salaat valid?

A. No, your Eid Salaat is not valid. The community has lost the Eid Salaat. The Salaat performed in the Makrooh time becomes a haraam Nafl. Although the Nafl is valid, it is nevertheless Makrooh Tahrimi and sinful. In the unanimous view of the Fuqaha the consequence of Makrooh Tahrimi is the Blazing Fire of Jahannam.

CORRECTION

In *The Majlis,* Vo.26 No.6, on page 2, the reply to a question stated that it is not permissible to issue Talaaq during the pregnancy of the wife. This is ***incorrect***. Issuing Talaaq during pregnancy is permissible.

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after the Fardh Salaat and Taraaweeh Salaat?

A. After the Fardh of Zuhr, Maghrib and Isha it is Sunnah to recite a very short dua individually and silently, not congregationally. After the Fardh of Fajr and Asr, everyone is at liberty to make his own dua for as long as he pleases.

After the 20 raka'ts of Taraaweeh, the dua should also be silently made. The Shariah does not stipulate how long this dua should be.

Q. I have acquired property from which I derive rental income. Do I have to pay Zakaat on the property?

A. There is no Zakaat payable on the property you have acquired. Zakaat will be due on property only if the property is bought with the intention of reselling it.

Q. My brother is unable to pay his rent. Can I give him Zakaat?

A. It is permissible to give your brother Zakaat to pay his rent, etc.

Q. I am a Ma'zoor. I therefore have to take wudhu for each Salaat. Can I perform Ishraaq Salaat with my Fajr wudhu?

A. When the Salaat time expires, then the wudhu of the Ma'zoor breaks. Therefore, you have to renew wudhu for Ishraaq. When Fajr time expired, your wudhu ended.

Q. What are the specific virtues of performing I'tikaaf in Musjidul Aqsa? People undertake journeys for being in I'tikaaf in Musjidul Aqsa.

A. There are no virtues for specifically going to make I'tikaaf in Musjidul Aqsa. In fact, it is a waste of money and to travel in the current haraam climate and conditions is not permissible. When the sources of income are haraam, then people look for haraam avenues to derive pleasure. One such avenue is to undertake a haraam journey under guise of I'tikaaf. They are trapped in the spell of shaitaan.

Q. Is it permissible to become a stem cell and blood donor?

A. It is not permissible to be involved in the haraam stem cell technique. Becoming a stem cell donor and a blood donor is not permissible.

Q. If no one is present in the house when entering, what should be recited:

A. If no one is present, then say: *Assalamu alaina wa ala ibaadillaahis saaliheen (Salaam on us and on the pious servants of Allah).* The pious servants refer to the Malaaikah (Angels) in the house.

Q. When haidh stops during the day in Ramadhaan, can the woman continue eating?

A. If haidh stops during the day of Ramadhaan, she has to immediately stop eating. She may not eat.

Q. Athaan for Maghrib is given three minutes after sunset. The Muath-thin in Ramadhan made an error and gave Athaan two minutes before the Athaan time. Everyone made Iftaar. Should qadha be made?

A. If Athaan is usually given three minutes after sunset and the Muath-thin this time called the Athaan two minutes earlier than the usual time, then there is no need for Qadha because the sun had already set a minute earlier.

Q. What is the status of another Eid after the six Fasts of Shawwaal?

A. "Another eid" after the six Nafl fasts of Shawwaal is a stupid, Qabar Pujaari bid'ah. It is nonsense and not permissible.

Q. A man does not fast even in Ramadhaan. He is a total faasiq. He prevents his wife from Nafl Fast. Must she obey him?

A. If the husband does not fast even in Ramadhaan, then his Imaan dangles by a thread. She may fast Nafl without his consent. He is an enemy of the Deen.

Q. A Muslim woman has 'married' a non-Muslim man. Is it permissible to give her Zakaat? They are struggling.

A. The marriage of the Muslim woman to the non-Muslim is not valid. She lives with him in an adulterous relationship. The children are illegitimate. It is not permissible to give Zakaat to this evil woman. Zakaat will not be discharged.

WOMEN AND THE ERROR OF A SHAIKH

Q. A shaikh who follows the tareeqah of Hadhrat Maulana Thanvi (Rahmatullah alayh), but who is not an Aalim, encourages females to attend university. He also invites women to attend his majaalis. He says that Hadhrat Thanvi also used to give bayaans to women. He points out that there are many benefits for women in his talks. Are his views valid?

A. Regardless of the perceived 'benefits' of the majaalis for females, it is not permissible to lure women from their homes to attend gatherings of any kind whatsoever. There is benefit in liquor and gambling as well. Everything on earth has both benefits and harms, advantages and disadvantages. Our criterion is the Shariah. The Fuqaha have emphasized this prohibition with clarity on the basis of the prohibition of females attending the Musjid despite the fact that during the era of our Nabi (Sallallahu alayhi wasallam) women were allowed to attend the Musjid.

The shaikh sahib lacks foresight and baseerat. Assuming that Hadhrat Thanvi (Rahmatullah alayh) did have majaalis for women, then too, it in no way whatsoever cancels what the Fuqaha have ruled. The personal *amal* of Hadhrat Maulana Thanvi does not abrogate any tenet of the Shariah. The personal practice of Hadhrat Thanvi may not be presented as a *daleel* for an act which is in conflict with the Shar'i view which has reached us from the age of the Sahaabah.

A conflicting view/practice of an accepted Aalim/Wali shall be given a suitable interpretation, if possible, to reconcile it with the Shariah. If such an interpretation is not possible, it shall be set aside and not propagated nor acted on. But never is it permissible to cite it as a daleel for any practice which is in conflict with the Shariah.

The argument of *"women would also come to Rasulullah (sallallahu alayhi wasallam)"* was better understood by the Sahaabah and the Aimmah Mujtahideen. Despite their awareness, they decreed that it is not permissible for women to emerge from their homes to participate in even the best and noblest gathering, namely, the Fardh Salaat, and at the best and noblest venue, namely the Musjid.

We are not aware if women would attend the majaalis of Hadhrat Thanvi (Rahmatullah alayh). Nevertheless, the final word is the Shariah, not the *amal* of any Wali/Buzrug/Mufti, which happens to be in conflict with the Shariah.

Even if there are separate facilities, women may not attend any majaalis. Furthermore, in our present age, almost all the women are able to read and write. There is literature available in abundance for Islamic learning. Almost all of them are experts with the computer. They write to Ulama for masaa-il. We as well as other Ulama receive innumerable letters from females on Deeni issues.

Q. I sold my gold ring for R3000. Do I have to pay Zakaat on this R3000?

A. Zakaat is not payable on R3,000 since it is less than the Zakaat Nisaab. However, if you have other money as well then you have to add the ring's money (when it is sold) to your other cash and pay Zakaat on the total sum if it equals Nisaab or more. Also Zakaat is paid once a year, i.e. 12 months after becoming the owner of the Nisaab value.

Q. Can Nafl Namaaz be performed after Tahajjud? Is Tahajjud supposed to be the last Namaaz?

A. After Tahajjud Namaaz, one may perform any Nafl Namaaz or any kind of Namaaz as long as Fajr time has not entered. It is not necessary to stop on Tahajjud.

Q. In some religious communi-

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ties in West Africa, a trend is developing that when a renowned alim or shaikh passes away, his wives are not expected to marry again. Sometimes the shaikh himself while alive creates this impression or his followers influence others against the wives marrying again. And in all this, they intend to somehow relate it to the Rasulullah (Sallallahu alayhi wasallam) whose wives did not marry after him since it was an order of Allah Ta'ala.

Is there any reference to this practise of wives of deceased ulama and mashaikh not marrying in the lives of the Sahaabah, Tabi'een and their followers? Were the wives of deceased ulama and mashaikh free to re-marry again? Please comment.

A. This idea is absolutely corrupt and haraam. Shaitaan has urinated into the brains of these satanic shaikhs. The prohibition is strictly confined to the Holy Wives of Rasulullah (Sallallahu alayhi wasallam). It does not apply to the Sahaabah nor to anyone else.

Q. Is it permissible to use, "May he rest in peace" or "Rest in Peace, RIP" for deceased Muslims with the intention of praying for them? This expression has become common and a way to express prayers to the deceased family.

A. It is not permissible to emulate the kuffaar. It is not permissible to use this expression. Dua should be made properly, not the Christian way.

Q. What is the status of the white sheet and date pits used during Khatm-e-Khwaajgaan?

A. The white cloth-date pits-khatme khwajgaan is bid'ah. Do not participate in these forms of thikr which have no basis in the Sunnah, and which morons have converted into bid'ah.

Q. I want to make Qur'baani for several deceased relatives. Will one share or one sheep suffice?

A. You may make intention that the thawaab of one share be for multiple deceased persons, or you may make Qur'baani of one share for each deceased person.

Q. Are the Khulafa-e-Raashideen and their progeny Sayyids?

A. Only the progeny of Hadhrat Faatimah (Radhiyallahu anha) are Sayyids. The progeny of the Khulafa-e-Raashideen are known as Shuyookh.

Q. In Ruku' a person remembers that he did not recite a Surah after Surah Faatihah. Should he return to the Qiyaam position and recite the Surah?

A. He must not return to Qiyaam from Ruku to recite a Surah. He has to make Sajdah Sahw. Ruku' is Fardh while the Surah is Waajib. The Musalli should not abandon the Fardh act for the Waajib act. Sajdah Sahw compensates for the omission of Waajib.

Q. My father had neglected me in childhood. He did not maintain me and my mother. Does he have rights over me?

A. Even if your father had neglected you, be kind and obedient to him. Please him and gain immense thawaab (reward). Rasulullah (Sallallahu alayhi wasallam) said: *"Maintenance of family ties is to be kind to an unkind relative."*

Help and please your father for the Pleasure of Allah Ta'ala. You will then be successful and there will be much barkat in your life. After all, he is your father. He will have to answer to Allah Ta'ala for having neglected you. But, you as a son should not be disrespectful and disobedient to him. Rasulullah (Sallallahu alayhi wasallam) said: *"Your father is (your) Central Gate of Jannat."*

Q. SANQC requested me to adjudicate in the Qur'aan competition. Should I agree?

A. You should not participate in any way whatsoever in these haraam Qur'aan competitions. They are making a mockery of the Qur'aan Majeed. The prizes doled out are haraam. It is not permissible for you to adjudicate in this haraam function. Your allegiance must be first and foremost to Allah Ta'ala.

Q. My deceased father had bequeathed one property to his daughter (my sister). Is this bequest permissible?

A. The bequest by your parents of one property to their daughter is not valid. A bequest for an heir is not valid. The said property is inherited by all the heirs in proportion to their shares of Inheritance.

Q. Do mermaids exist?

A. There is no evidence to confirm the existence of mermaids. Nevertheless, it is quite probable that there is such a species of creation.

Q. Is it Sunnah to embrace the bridegroom after Nikah?

A. Embracing the bridegroom after a nikah is a nonsensical custom. It has no basis in the Sunnah.

Q. What is Taqdeer (Predestination)? Please explain this concept.

A. Taqdeer is an inexplicable concept. The more one probes it the more intricate and mystifying it becomes. Our minds are created, hence our understanding is finite and extremely limited. It is not possible for a created mind with finite understanding to comprehend the Attributes and Decrees of Allah Ta'ala. Allah Azza Wa Jal is the Eternal Uncreated Being. How can a created entity ever encompass the Issues of This Being? That is why our Nabi (Sallallahu alayhi wasallam) forbade the Sahaabah from discussing the Mas'alah of Qadr. He displayed extreme Wrath when the Sahaabah had attempted to probe the Qadr of Allah Ta'ala.

Q. Are video calls permissible?

A. Video calls, and all forms of animate reproductions are haraam.

Q. Can a child (adult) give his Zakaat to his mother who is poor?

A. A child, whether son or daughter, may not give his/her own Zakaat to his/her mother or father or grandparents or children. The Zakaat will not be discharged.

Q. In a divorce granted by a secular court the wife was awarded half the assets of her husband in terms of their community of property marriage. What is the ruling of the Shariah?

A. The community of property arrangement is not valid in terms of the Shariah. The wife has no Islamic right of claiming half the assets of her husband on the basis of the haraam community of property device. Therefore, she has to compulsorily return the half to her husband. The Shar'i law has to be explained to her. If she rejects it, she loses her Imaan and becomes a kaafirah.

Q. Is it permissible for Muslims to sell essences containing brandy or whisky?

A. It is not permissible for Muslims to sell brandy and whisky essence, and it is haraam to use such haraam substances in baking.

Q. What is the Islamic perspective of eclipses of the moon and sun?

LONG TERM LOANS AND DEBT

The erosion of money by inflation creates a huge problem when the loan/debt is repaid after many years. For example, R4000 20 years ago could buy one ounce of gold while today the price of gold is R30000 per ounce. Therefore, repaying the R4000 given 20 years ago with today's R4000 notes is a mockery of reality. The creditor's *Haqq (Right)* is not discharged.

If R4000 could purchase one ounce of gold 20 years ago, then this loan if paid after 20 years, should be repaid with the number of rands which can procure one ounce of gold or should be paid with actual gold coins.

To overcome this imbroglio, it is necessary when giving loans to advance the loan in terms of gold, and it will be best to give actual gold coins. When the loan is repaid, it should be paid with the same number of gold coins or with sufficient currency notes to buy the requisite number of gold coins.

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A. A lunar or a solar eclipse is a natural phenomenon created by Allah Ta'ala just as the phenomenon of the phases and changes of the moon and of sun rise and sunset. It is a creation of Allah Ta'ala. When an eclipse occurs, two raka'ts Salaat should be performed.

Q. My wife has a small business which she operates from home. Am I still responsible for her maintenance?

A. As long as the wife remains within the precincts of the house, the husband is responsible for her Nafqah even if she earns. Only if she works outside the home, will she not be entitled to nafqah.

Q. Is the IVF method permissible for gaining pregnancy?

A. Allah Ta'ala is the Sole Creator. No method will help if Allah Ta'ala does not decree the creation. The IVF technique is haraam. Just as it is haraam to pursue and gain one's rizq in haraam ways, so too is it haraam to adopt haraam ways for begetting children. The Mu'min should be satisfied with the natural ways created by Allah Ta'ala for the fulfilment of desires.

Q. I attended a Janaazah Salaat at a Musjid. Many Hanafis did not join in the Salaat. On enquiring they said that it is not permissible according to the Hanafi Math-hab to perform Janaazah Salaat inside the Musjid. Is this correct? Should they not have compromised and join the Salaat?

A. Yes, it is correct. Compromising on this issue is not permissible. A compromise which requires perpetration of a prohibition is not permissible. The Shaafis should have compromised by accommodating the Hanafis. They should have performed the Salaat outside the Musjid proper (i.e. in the Sehn area). In this compromise they would not have been in violation of their Math-hab.

Q. Is there any Sunnah dua after the Janaazah Salaat?

A. There is no Dua after the Janaazah Salaat. Deviates, especially the Qabar Pujaaris (Grave-Worshippers) have a bid'ah dua after the Janaazah Salaat.

Q. Is it permissible for women to visit the qabrustaan?

A. It is not permissible for women to visit the Qabrustaan.

Q. While walking with the Janaazah should anything be recited?

A. While walking with the Janaazah it is Masnoon to recite Takbeer and Tasbeeh silently, not in congregational form.

Q. In some places the Athaan is called at the time of burial. Is this a Sunnah practice?

A. Azaan after lowering the mayyit in the grave or at any time of the burial or thereafter is bid'ah and not permissible.

Q. A new trend is to use a bulldozer to fill the grave. Is this permissible?

A. It is most disrespectful and not permissible to use a bulldozer to fill the grave.

Q. How is it to give a bayaan after the burial?

A. It is bid'ah.

Q. Is it permissible to erect a brick wall around the grave to prevent the grave collapsing during heavy rain?

A. It is not permissible to build a brick wall around the Qabr regardless of rain and collapse. If the grave collapses, it should be refilled.

Q. A hafiz who is not a Molvi, gives bayaans before the Jumuah Khutbah on the subject of Islaah of the Nafs. Is it permissible for a non-Aalim to give such talks in the Musjid?

A. It is haraam for a jaahil to stand up in the Musjid to give a bayaan. His bloated nafs impels him to create an image of Ilm for himself. He prepares his abode in Jahannam with his nafsaani bayaans. A layman may not deliver bayaans to the public.

The Hadith prohibits laymen from giving lectures. This chap will most assuredly mislead other juhala. It is mentioned in the Hadith that in the era close to Qiyaamah, the jaahil will issue fatwas to the juhala masses and all of them will be astray.

Q. I sold some saffron to a Maulana inside the Musjid. Later I discovered that it is haram to engage in trade in the Musjid. What should I now do?

A. It is not permissible to conduct business transactions inside the Musjid. It is haraam. Taubah and giving the profit as Sadqah to the poor will suffice. The Maulana should know better.

Q. I have two banking accounts in different banks. Can I pay the interest of one bank to offset the bank charges of the other bank?

A. No, it is not permissible to use the interest received from one bank to pay the bank charges of another bank.

Q. The government takes about 20% of the price we pay for petrol/diesel. Will it be permissible to pay 20% of the petrol cost with interest?

A. Since the 20% tax is not paid directly to the government, but is included in the price of the petrol, it may not be paid with interest.

Q. It is mentioned in the Hadith that one should not eat at a place where wine is served. In the plane the water and food are kept together with wine. If one is very thirsty, may one drink the water given on the plane?

A. Normally one should never eat of the plane's food nor drink even the water. Plane food is contaminated with filth. It is haram. However, if one is very thirsty, one may drink the water. It will not come within the scope of the prohibition stated in the Hadith.

When travelling by plane, take along your own lunch.

Q. At work I sometimes use the equipment for my personal work. Is it permissible?

A. It is not permissible to use any equipment or time of your employer for your personal work. You require the employer's permission for this.

Q. This year a murtad sheikh delivered the Khutbah in the Musjid in Arafaat. What is the state of the Hajj of the masses?

A. As far as the masses at Arafaat are concerned, their Ibaadat

(Continued on page 12)

CHILDREN

Q. Nowadays children have become uncontrollable. They lack discipline. What advice is there for the reformation of children?

A. The first requisite is for the parents to be pious so that their piety exercises a beneficial effect on the children. If parents are impious, they should then not expect discipline from their children.

Two acts absolutely destroy the morality of children and even efface their Imaan. These two acts of Satanism are the ***cell phone and secular school.*** If children have access to these evils, parents may forget about disciplining their children. With these two tools of Iblees, parents utterly ruin their children and pave for them the pathway to Jahannam.

Another factor which despoils children, is 'friends'. Parents should not allow their children to mix with other children even with family children such as cousins. Habits are extremely *contagious.* While physical diseases are not contagious, moral and spiritual diseases are extremely contagious. Bad habits are swiftly adopted from others. Rasulullah (Sallallahu alayhi wasallam) made dua:

"O Allah! I seek refuge with you from an evil moment and an evil friend."

Parents should have daily kitaab-reading for their children. Read to them from the stories and advices of the Sahaabah and Auliya. Insha-Allah, in the long term they will benefit much. The life anecdotes of the Auliya will remain embedded in their minds and hearts. Later when they become even faasiqs and faaajirs, Insha-Allah, they will not become murtadd. Hadhrat Junaid Baghdaadi (Rahmatullah alayh) said that the stories of the Ambiya and Auliya are among the armies of Allah Azza Wa Jal.

At night when the children are in bed, recite Surah Faatihah and the three Qul Surahs, then blow on them. Make much dua for their Akhlaaq and Imaan.

HARDSHIPS, SICKNESSES, PROBLEMS!

"Perhaps you dislike something whilst it is better for you, and perhaps you like something whilst it is evil for you. And, Allah knows while you know not."
(Al-Baqarah, Aayat 216)

Everyone undergoes difficulty / hardship of some kind. It may be sickness, loss of wealth, domestic issue, fear, oppression, humiliation, etc. There is no one who is without any problem, difficulty or hardship. Nowadays, one of the 'lesser punishments' of Allah Ta'ala is disease. Sicknesses of a variety of kinds, especially cancer, heart and diabetes, have become endemic. Some decades ago these sicknesses were rare in our community. But today!

Medicines – physical and spiritual – are not working – not curing. People are saddled with dear ones suffering from all sorts of diseases, and there appears no cure. We fail to understand that these sicknesses are part of the Punishment Scheme of Allah Ta'ala. Infants are afflicted with severe diseases as a punishment for the parents who are totally oblivious of their transgressions and evil. Many have perhaps reformed themselves now that their brains have matured more, but they are forgetful of the evil and villainy they had perpetrated during their young days.

Remember and understand well that sin does not become old. Past sins do not wither, become stunted, old and disappear into oblivion. We are dealing with The Being – Allah Azza Wa Jal – Who does not forget. Only sincere Taubah and His Rahmat and Ghaffaariyat efface sins. As long as a sincere Taubah *(Taubah Nasooh)* has not been made, and as long as valid amends to compensate have not been made for the many acts of *zulm* (injustice, cruelty and violation of rights of others), the sins committed 50 years ago during your youth remain as fresh and stinking as if committed today.

Now when decades later Allah Ta'ala inflicts some form of punishment, e.g. sickness, people panic and go beserk unable to understand why the cancer, etc. have overtaken them and even their babies. Allah Ta'ala says in the aforementioned Aayat: *"Allah knows and you know not."* Due to extreme Imaani deficiency almost all people are unable to understand and perceive the nexus between their misdeeds and the hardship. Hence, their focus is never on Allah Ta'ala.

Also understand well that giving Sadqah will not suffice. The calamity will not end and the sickness will not be cured as long as two things have not been correctly discharged: (1) Amends for past acts and sins of zulm, and (2) Taubah Nasooh. While the Hadith mentions that Saqdah extinguishes the Wrath of Allah Ta'ala and that it is a cure for sickness, it is necessary to observe the essential conditions for attaining the effects of Sadqah.

Innumerable people have requested Ta'weez from us for a variety of issues. We have observed that whilst the Ta'weez works miraculously for some, for others it has no effect. The ultimate consequence is the Decree of Allah Ta'ala. As long as His Pleasure has not been attained, nothing will help to remove difficulties and hardships. But His Pleasure has to be cultivated in fertile ground, i.e. free of sin, with a heart purified by means of valid Taubah, Taa-at and Thikrullaah.

A LAWFUL COMMUNITY OF PROPERTY?

Q. A Muslim lawyer arranged the following form of halaal 'community of property' matrimonial agreement:

"I acknowledge that I have during my lifetime concluded a MUFAAWADAH partnership with my spouse according to Islamic Law. I accordingly record that the surviving spouse is entitled according to Islamic Law to one-half of the joint estate, at the time of my death. This will accordingly governs the deceased spouses one-half share arising from the marriage in community of property."

Is this a valid agreement in terms of the Shariah?

A. The claim that *"the surviving spouse is entitled according to Islamic Law to one-half of the joint estate, at the time of my death.",* is glaringly haraam. This miserable lawyer is notorious for his shaitaani gimmicks of mutilating the Shariah to excrete interpretations for conforming with the laws of the kuffaar. The so-called 'lawful community of property' device is a stupid, satanic trick to render 'halaal' the kuffaar community of property matrimonial system which is totally Haraam.

The moron lawyer seeks to override the Shariah with his silly interpretation of the *Mufaawadhah shirkat* (partnership).

Allah Ta'ala has decreed the system of Meeraath (Inheritance) which cannot be cancelled or abrogated with the type of despicable tricks and satanic play of words as employed by the jaahil lawyer.

The so-called 'mufaawadhah' is baseless in the husband-wife context. Furthermore the use of the term 'spouse' is also despicable. The lawyer's brains are corrupt, hence he uses such terms to describe the husband and wife. Perhaps he is a 'same-sex' epistasis or a hermaphrodite, hence the terms husband and wife are chagrin for him.

The imaginary 'partnership' termed 'mufaawadah' in the context is a deceptive figment of the desire to enforce the haraam community of property system by which the wife is empowered to rob the heirs of their rightful shares of Inheritance. This stupidity which the rascal lawyer terms 'mufaawadah' is not valid. It is Haraam. The estate of the deceased has to be compulsorily distributed in accordance with the Qur'aan's Law of Inheritance.

THE DUNYA

Rasulullah (sallallahu alayhi wasallam) said: "The dunya is the abode of one who has no abode (in the Aakhirat). It is the wealth of one who has no wealth (in the Aakhirat). And, he who has no Aql (intelligence) accumulates wealth."

THE IN-LAW RELATIONSHIP

"He (Allah) has created man from water, then made for him nasab and swihr."

Nasab refers to blood relatives. *Swihr* means in-laws, mother-in-law, father-in-law, etc. These relationships are sacred and created by Allah Ta'ala. They are Trusts which come with a multitude of *Huqooq* (Rights). Violation of these Rights constitute a major sin – the sin of *Zulm.*

It is indeed lamentable that wholesale violation of the sacred in-law Trust is committed by most people. Instead of honouring these ties, in-laws fight like cats and dogs among themselves. Mutual rights are totally violated and abandoned.

CALAMITIES

"Whatever calamity (difficulty/hardship) befalls you, it is the consequence of what your hands have earned." (Qur'aan)

Calamity of any kind is generally the product of our disobedience and transgression. Therefore, increase *Istighfaar*. But *Istighfaar* is valid only if there is remorse and regret for the wrongs perpetrated. *Istighfaar* (seeking forgiveness) is not valid without its Soul, namely remorse and regret.

If the sinful act relates to the *huqooq (rights)* of others, then the imperative need is to supplement remorse and regret with appropriate amends. That is, first seek pardon from the person whom you have wronged and oppressed or whose rights you have trampled on.

ULAMA-E-SOO'

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said:

* "An Aalim of little *taqwa* is exceptionally evil. It is indeed evil that an Aalim goes for Hajj with the money of a wealthy person. How can you praise the Ulama-e-Soo' who are obese, don gaudy garments and consume delicious foods."

Criticizing the vile molvis and sheikhs, Hadhrat Fudhail (Rahmatullah alayh) said:

"A man who performs only the Fardh acts of Ibaadat is nobler than him (the evil molvi/sheikh) who fasts daily, spends the night in Salaat, engages in Jihad and performs Hajj, but he associates with a king (i.e. in general with rulers)."

* Hadhrat Hasan Basri (Rahmatullah alayh) said:

"The Ulama will remain under the protection of Allah Ta'ala as long as they do not incline towards the wealthy people with love. When they incline with love towards the people of wealth, then Allah Ta'ala removes His protection from them. Then Allah Ta'ala imposes on them the domination of oppressors who will severely punish them. Allah will fill their hearts with fear."

* Hadhrat Saeed Bin Musayyab (Rahmatullah alayh) said:

"If you see an Aalim frequenting the homes of the wealthy then understand that he is a thief."

* Hadhrat Sufyaan Thauri (Rahmatullah alayh) said:

"When you see an Aalim visiting the Qaadhi (judge) without valid reason, then do not think good of him. Do not make Salaam to him and understand that he is *baddeen (irreligious)."*

When Hadhrat Sufyaan Thauri (Rahmatullah alayh) died, the people said to the Ulama: "O Qaaris! Now you are free to pursue the dunya via the Deen, for Sufyaan Thauri is no longer here." This comment was because Hadhrat Sufyaan was extremely severe in his criticism of the Ulama-e-Soo'.

* Hadhrat Habeeb Ajmi (Rahmatullah alayh) said:

"I did not ever think that I would see the day when shaitaan would play (and deceive) the Ulama just as children play with a ball."

* Hadhrat Abdul Bin Abi Rawaa (Rahmatullah alayh) said:

"The faasiq of the time of Jahiliyyaah had more shame than the Ulama of our age."

TRANSPLANTING ORGANS IS HARAAM

Is the fatwa below correct because one of my friend's mother needs a lung urgently. Please advise.

"Q. One of my Kidneys have failed and I require a Kidney transplant. My brother is willing to donate one of his Kidneys to me. Is it permissible for him to donate his Kidney to me and is it permissible for me to accept it?

A. It is permissible for a donor to donate his/her kidney and for the donee to accept the kidney to save his/her life based on the following conditions:

1. The donor's life is not endangered by donating the kidney
2. The donor donates the kidney from his/her free will without any pressure
3. The donee's sickness can only be cured through kidney transplantation
4. There is a high probability for the donee's sickness to be cured through kidney transplantation

Therefore, it would be permissible for your brother to donate his kidney to you and for you to accept it based on the above conditions. (Fataawa Darul Uloom Zakariyya 6/723/725)"

Allah Ta'ala Knows Best.
Mufti Ismaeel Bassa
themufti.com
(End of the CORRUPT fatwa)

OUR COMMENT

The fatwa is absolutely corrupt and baatil. The use of human organs is absolutely HARAAM. Thus, 'donation' of one's kidney or any part of the body is HARAAM. There is absolutely no Shar'i daleel for this permissibility disgorged by the Mufti who has grievously erred.

Maut comes at it's appointed time. Nothing can advance Maut nor delay it. It arrives at its prescribed moment. Haraam medical treatment may not be resorted to for 'saving life'. The idea of 'saving life' is a stupidity of the atheists. It is shockingly lamentable for muftis to entertain this idea of the atheists. Never can life be saved with haraam medical treatment nor with halaal medicine. However, the Shariah permits the utilization of halaal medicine just as it permits the utilization of halaal methods for earning one's Rizq which like Maut is prescribed and fixed. Nothing will increase or decrease Rizq. It has been decreed and constitute an article of Taqdeer.

Here in this dunya we are obliged to adopt only what is HALAAL, and not conduct ourselves like the kuffaar who deny the Existence of the Creator. Organ donation and organ transplantation are HARAAM.

Crying of the Heart

A friend wrote to me that he grieved much because of his inability to cry. I explained to him that this grief is the actual objective since it is the grief of the heart. Crying of the eyes (shedding tears) is not the objective. Express shukr to Allah Ta'ala for having bestowed to you the true objective, that is, the crying (grief) of the heart. There are numerous pitfalls in this Path of Tasawwuf. Many have slipped and fallen.
(Maulana Ashraf Ali Thaanvi)

THE SAALIH ULAMA

Rasulullah (Sallallahu alayhi wasallam) said:

"The Saalihoon (the Pious Ulama) are departing (from the world) one after the other in quick succession. Then there will remain only Hufaalah (Rubbish) such as the chaff of barley or dates. Allah will not care for them in any way whatever."

THE WORST MORON

Hadhrat Ikramah (Rahmatullah alayh) said: "There is no worse moron who, despite being aware of his own evil, desires that people praise him for his knowledge and good deeds…. He is like a man who plants a thorn tree hoping it will bear dates."

WESTERN EDUCATION

The effect of western education is the elimination of honour and love for Allah Ta'ala and Rasulullah (Sallallahu alayhi wasallam) from the hearts. This is the basis for their numerous doubts and objections regarding Islamic teachings. In the wake of the elimination of this honour and respect, innumerable doubts and questions are raised about the teachings of the Deen.

Since people hold rulers and governments in high esteem, they do not question the reasons and wisdom for secular laws. But regarding Islamic teachings they have another attitude. This is the fruit of the deficiency of honour in the hearts of people.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE STATUS OF A PAID USTAADH

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

According to the Fuqaha Muta-akhkhireen it is permissible to pay salaries to Asaatizah (Teachers of a Madrasah). However, in this case while it is not sinful, there is no *thawaab (reward)* for *Ta'leem* and *Tadrees* (Teaching the Qur'aan and the Deeni Kutub) in view of the objective being the wage. In this scenario the *Ta'leem* is not *Taa-at* (Ibaadat). The maximum that could be said is that it is a permissible profession.

Initially *Ta'leem of the Deen* was *Taa-at*. However, since the intention is no longer Ta'leem-e-Deen, but is the acquisition of wages (monetary compensation), it will not be Ibaadat, hence no *thawaab*.

THE BOOTLICKING MOLVIS

The deplorable state of the ulama castigated by the illustrious Salafus Saaliheen applies to such ulama-e-soo' who flourished about thirteen centuries ago. When the satanic league of ulama-e-soo' had already become prominent even during the ages of the Taabieen and Tabe-Taabieen, then what should we understand and conclude about the vile, rotten molvis and sheikhs of today such as the Reverend Abraham Bham, Mickey mouse Menk, the Fatman Solomon Ravat, the Kalb Yusuf Patel, the Hollywood actor Solomon Moolla and numerous others of their ilk?

Even the Muslim masses observe and understand the villainy and immorality of this gang of Iblees *(Hizbuz Shaitaan in Qur'aanic terms)* masquerading as ulama. They lick the boots and even the hinds of rulers, governments, the wealthy and of even homosexuals. Whatever their kuffaar masters deem to be honourable and enlightened, this gang of the devil promotes under 'deeni' guise by way of scandalous misinterpretation, mangling and mutilating the Qur'aan and Hadith.

These are the self-same rascals who clamoured for the closure of the Musaajid. They cancelled the Fardh and Jumuah Salaat. They became the 'friends of the kuffaar court' and the Enemies of Allah in their reckless, lustful, insane pursuit of appeasing the government from whom came the flow of impure funds to line their pockets. These rubbishes spied on Muslims, reporting them to the kuffaar- and for what? For performing Salaat in the Musaajid as commanded by Allah Azza Wa Jal. They are the rubbish molvis and sheikhs who labelled the Houses of Allah as "super-spreaders" of disease. They are the destroyers of the Deen who removed copies of the Qur'aan Majeed because in terms of their vermiculated brains the Qur'aan copies were disease carriers – *Nauthubillaah!*

They have betrayed the Ummah – betrayed Islam – betrayed Rasulullah (Sallallahu alayhi wasallam), and they have betrayed Allah Ta'ala.

INHERITANCE – HORRIBLE MESS

Meeraath (Inheritance) in terms of the Shariah is an incumbent corollary of *Maut* (Death). When a person dies, the rights of inheritance of the heirs come into force and operation immediately, that is, simultaneous with the moment of *Maut.* The Right of Inheritance is inalienable and cannever be forfeited, sold, bartered away or discarded in any way whatsoever. No one can renounce his/her share of inheritance.

The moment death occurs, every asset of the *mayyit* (deceased), even his socks and shoes, the foodstuff in the fridge and every insignificant asset become part of his estate with which the rights of all the heirs become inextricably attached and applicable.

However, the estates of the vast majority of *amwaat* (deceased persons), are mismanipulated and cast into a cauldron of a horrible mess. Scant regard is given to the Qur'aanic Laws pertaining to the distribution of the estate of the deceased. Usually those heirs who are in control of the business or those who are occupying the premises (houses/shops) are the worst offenders.

The estates of most persons are left to putrefy and slide into a horrible mess of haraam mismanagement, usurpation, theft and fraud by the controlling heirs. The worst criminal in this shaitaani saga is usually the deceased person who miserably failed to ensure that his estate after his death would be subjected to the Shariah. It is incumbent (Waajib) for every Muslim, male or female, to ensure that he/she always has ready an Islamic Will.

Usually, in fact in almost 100% of cases, the estates of the deceased are never wound up expeditiously. The estate continues running rudderless for years and even decades without the assets having being distributed. Meanwhile business assets multiply in the running businesses wherein the assets of the heirs are being utilized and mismanipulated by the controlling heirs (usually the sons) for their own personal benefit to the exclusion of the other heirs. They should understand and remember that on the Day of Qiyaamah they will be encased in steel coffins and flung into Jahannam. This is a punishment for those who defraud heirs and usurp their inheritance.

In the years in which the estate is not finalized, the heirs increase manifold in number. The distribution becomes almost intractable. Then unfavourable, cosmetic and damaging compromises leading to malice and ill-feeling have to be made in the lamentable final distribution of the assets for which there are almost always no records. Then, some heirs take the route of the kuffaar court, thus complicating the issues considerably and drastically.

The ending up of the estate should commence immediately after burial. But what happens? After burial, the heirs and their relatives and friends satanically organize 'parties'. They devour the food and wealth of the deceased. Those who deceptively believe themselves to be 'pious' engage in some tilaawat of the Qur'aan. But this is not the time for tilaawat. The parties are haraam. It is the time to immediately and swiftly attend to the distribution of the mayyit's estate.

Remember that you, the controlling heirs and the executors are ingesting the Fire of Jahannam into your bodies by your lackadaisical attitude and your blithe disregard for the Laws of Meeraath commanded by Allah Ta'ala.

NIFAAQ OF THE QAARIS

Rasulullah (Sallallahu alayhi wasallam) said:

"Most of the munaafiqeen of my Ummah are the Qaaris."

"The most abhorred qaaris by Allah are those who associate with the umara (rulers and the wealthy)."

It is mentioned in the Hadith that in Jahannam there is a Pit called *Jubbul Huzun (The Pit of Grief)*. It has been created specifically for the qaaris who display their qiraa't and a'maal. So beware of these fussaaq qaaris who perform at qiraa't concerts and recite when a mockery is made of the Qur'aan Majeed at the evil functions dubbed 'Qur'aan completion'. It is not permissible to participate in such concerts and functions.

TAWAKKUL

Rasulullah (Sallallahu alayhi wasallam) said:

"If you have tawakkul (trust) on Allah in the correct way, then He will feed you as He feeds the birds. They leave their nests in the morning hungry and return in the evening with their stomachs full."

FEAR FOR HARAAM

Hadhrat Hasan Basri (Rahmatullah alayh), who was one of the most senior and most noble of the Taabieen, said: *"We met such people (referring to the Sahaabah as well as senior Taabieen) who would abstain from seventy avenues of halaal for fear of falling into haraam."*

While such stringent measures of austerity *(Zuhd)* are unthinkable and even unexpected of people of our lowly miserable calibre, the very minimum Waajib expectation is observance of the limits of the Shariah. *"These are the limits of Allah. He who transgresses these limits, verily he has oppressed himself."* – *Qur'aan*

Halaal is clear and haraam is clear. There is no ambiguity in these concepts. That is why Rasulullah (Sallallahu alayhi wasallam) said:

"Seek a fatwa from your heart."

Your best *Mufti* in this age in which the ulama-e-soo' predominate, is your ***Conscience*** as confirmed by Rasulullah (Sallallahu alayhi wasallam). To decide what is halaal, what is haraam and what is mushtabah, you are not in need of the fatwas of such muftis whose practical ways of life bear testimony to the villainy of their hearts. Every sincere Mu'min will be able to recognize a ***scoundrel*** who poses as a mufti, molvi and shaikh.

CHANGING THE MAKTAB SYLLABUS

A Brother has the following advice for those who are operating Maktabs:

"The jamiat fordsburg made up the Tasheel series. In + - 10 years, they changed it again and 'modernised' it. I think that I have seen 3 different versions of their syllabus since my first child was born - my son is now 23.

LMA (Lenasia Muslim Association) has, Alhamdulillah, stopped any changes they wanted to make...for the time being.

If everybody is going to keep changing the syllabus every few years, irrelevant content is going to be added. The content in the Maktab kitaabs will evolve to contain new ideas. Who knows who will be adding what to the content. What type of thinking and beliefs will be added to the kitaabs over time? Maktab as we know it, will possibly become contaminated with corrupt beliefs.

The old kitaabs have only pure Fiqh, History etc, from a time when people were sincere and no funny ideas or beliefs existed in the Muslim community.

If changes keep being made to the Maktab syllabus, basic pure Deeni knowledge will eventually be erased and replaced with nonsensical nursery rhymes and colouring activities.

Fiqh (Tahaarat, Salah, Saum, Haj, Zakaah, Nikaah, Inheritance) and History will become extinct. At root level. What if Shiahs, modernists, lgbt promoters eventually get involved in the drafting of Maktab syllabus in future?

What will be left of Deeni knowledge for the next generations? The door of changing the Maktab syllabus every now and then need to be closed shut immediately. And only the original, old kitaabs should be circulated in Gauteng."

(End of the Brother's advice)

COMMENT

The Fordsburg jamiat, more appropriately, the NNB (No Name Brand) jamiat is a wayward, modernist entity operated by a couple of reverends and pundits who are painstakingly labouring and plotting to change, not only the old/orthodox Maktab syllabus, but to mangle, mutilate and transfigure the entire Shariah of Islam.

The LMA too is a modernist group of deviates. These deviants have an extremely slack link with the Deen. With the march of time, and the further we move from the age of Nubuwwat, decline and corruption must occur. The LMA, NNB jamiat, Darul Ishsan (Darush Shaitaan) and similar modernist bodies operating maktabs and madrasahs are insignificant cogs of Iblees. They are trapped in the tentacles of shaitaan, hence kufr change and transformation of the old syllabus and Maktab system must be expected from these bootlickers of the kuffaar.

Besides these modernists worms, even our august Headquarters of Ilm and Taqwa, viz. Darul Uloom Deoband, has drastically changed and declined. In fact, the *janaazah* of true Ilm has already departed from the Portals of that great Institution of the Deen. Darul Uloom Deoband is no longer the *Darul Uloom* which it was during the days of the Akaabir Ulama who were all Auliya. The evil pathway of kufr of the Al-Azhar institution has already been paved for Darul Uloom Deoband. It is for this reason that Darul Uloom Deoband's fatwas can no longer be accepted with closed eyes. Every fatwa issued by that Darul Ifta is now suspect and needs scrutiny before acceptance.

There is no gainsaying that maktabs and madrasahs will be imparting 'deeni' knowledge under the guidance and inspiration of Iblees. A sure sign which even sincere Ulama have overlooked and maintained silence, is the NNB jamiat's stipulation of qualification in secular education as a condition for admission to its Ibleesi madrasah which purposively teaches Qur'aanic sciences.

We are in close proximity to Qiyaamah. All sorts of fitnah, fisq, fujoor and kufr will be painted with 'deeni' hues for making such evil palatable and acceptable to the moron masses and moron molvis of shallow understanding and smattering knowledge. Our sacred task is merely to proclaim the Haqq.

EVIL ULAMA

Nabi Eesa (Alayhis salaam) said: "Knowledge is in abundance. But all knowledge is not beneficial. The Ulama are innumerable, but all are not rightly guided. He who has acquired Ilm (of the Deen) but does not practically implement it is like a woman committing zina in secrecy, then she became pregnant and thoroughly disgraced. This is the state of an Aalim who does not make amal. On the Day of Qiyaamah, Allah Ta'ala will disgrace him in front of the people."

Hadhrat Umar Bin Khattaab (Radhiyallahu anhu) said: "For this Ummah (of Islam) I fear most the person who is an Aalim with his tongue, but jaahil with his heart."

Comment: These statements apply with great accuracy to the vile reverends and pundits prowling in the community as 'ulama'. They are the likes of Menk (Mickey Mouse), Reverend Abraham Bham (aka Reverend Gadero), Reverend Solomon Rawat (aka Reverend Waandro), Reverend Bhayat of Daarush Shaitaan of Durban, Reverend Faasiq/Faajir Vanker and many other reverends and pundits of outfits such as MJC, NNB jamiat, etc.

Hadhrat Ibraaheem Utbah (Rahmatullah alayh) said: "On the Day of Qiyaamah those who will suffer the greatest regret will be those who had used their knowledge for name and fame. *(Reverends and Pundits, take note!)*

Hadhrat Hasan Basri (Rahmatullah alayh) said: "Among the punishments (for the Ulama) is the putrefaction of their hearts (their spiritual hearts are killed with nafsaani corruption). The death of the heart is the consequence of pursuing and acquiring the dunya with the amal of the Aakhirah."

(This is precisely the profession of the reverends, pundits and kilaab. They utilize the Deen for name, fame and money).

SHAITAAN

Rasulullah (Sallallahu alayhi wasallam) said: "Verily, shaitaan sits glued on the heart of the son of Aadam. When he engages in thikr, shaitaan flees. When he is forgetful (of thikr) shaitaan casts waswasah (in his heart)."

It is therefore necessary to keep the tongue perpetually engaged with Thikrullah while walking, sitting, working, etc. Therefore Rasulullah (Sallallahu alayhi wasallam) said: *"Your tongue should remain ever fresh with Thikrullah."*

PURDAH FOR THE DECEASED

The Fuqaha say that the degree of respect one had for a person when he was alive should be the same after his demise, that is when visiting his Qabr (grave). The *daleel* (proof) for this view is the practice of Hadhrat Aishah (Radhiyallahu anha). After Hadhrat Umar (Radhiyallahu anhu) was buried in her room (alongside Rasulullah-Sallallahu alayhi wasallam), she would always veil her face whenever she entered the room. Since this was her practice during the lifetime of Hadhrat Umar (Radhiyallahu anhu), it remained so after his demise.

(Hadhrat Maulana Ashraf Ali)

Those who negate the validity of Niqaab for females should reflect on this practice of Hadhrat Aishah – Radhiyallahu anha. She donned Niqaab even for the deceased.

ILM OF THE DEEN

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: "People are not seeking knowledge for amal (i.e. for practical implementation). They acquire Ilm to use it as a net for hunting and capturing the dunya."

KUFR OF WINING AND DINING

Rasulullah (Sallallahu alayhi wasallam) said: "He who believes in Allah and the Last Day should not dine at a place where wine is served."

Remedy for worry

Recitation of Durood Shareef results in Rahmat. Therefore, when worried, recite Durood Shareef (in abundance).

(Maulana Ashraf Ali Thanvi)

COMPOUND HARAAM AND IMMORALITY

Question

Is it permissible for Muslims to have wedding and conference venues along with a host of merrymaking practices?

Examples: Balmoral gardens, Houghton Terrace, Islamia College Hall, LalQila Palm Continental banqueting hall, Rizq Catering and Events, Cathkin Caterers, Barron's Estate, Country Manor, Roggeland Country House, Ashura Caterers, The Venue Lansdowne, La Elegante Catering, Shaken not stirred Mocktails, Image Lifestyle, Mount Usambara, Fayview Function Venue, Gaia Halaal Events and Marketing, Balmoral Hotel, Opulence Function Venue, Casablanca Seafood and grill and many other venus including hotels, laws, gardens, parks and restaurants which are Muslim owned and openly promote Haraam events.

99% of the events are Haraam. Weddings, beauty competitions, kaafir functions, hijab functions, braai parties, fundraisers, ceremonies, Iftaar with the president, baby parties, surprise lingerie parties (muslims), baby showers, bridal showers and much more.

Photos, mixed gatherings, or music are the order of the day at all these events. The irony is that many are "Strictly halaal". ***alles is uitgehalaal...of uitgehaal!!!***

Decorated stages, chairs and tables, flowers, waiters, decor, entertainment, red carpet, birthday parties, pool parties, farewell gatherings, outdoor movie nights, womens' day celebrations, weddings of non-Muslims, haraam advertising, non-alcoholic bars, shisha lounges, dream events, outdoor weddings, prom and matric dances and what not.

Most of these are muslim owned venues which have Muslim names with contact numbers and indulge in animate photos. They even have Salaah and Wudhu facilities, but also why do Muslims choose such Haraam events or such accursed venues?

At some of these functions which Muslims hire out their venues for, there is even dancing. Some even beer and wine!!!!!

1. Can such income ever be halaal?
2. Please explain permissibility or impermissibility also. Is it sinful or not?

Jazakallah

ANSWER

Even ignorant Muslims, provided that they are not Munaafiq and Zindeeq, know and understand that all those who participate in and support the filth and haraam activities you have enumerated, are *khanaazeer*. The hearts and brains of these munaafiqeen parading themselves as Muslims, have already been disfigured. They have the brains and hearts of apes and swines. What now remains is the physical disfigurement of their faces which need to be transformed into baboons and pigs as is mentioned in the Ahaadith. Such disfigurement will occur in the era in close proximity to Qiyaamah.

This type of evil, vice and obscenity which is incrementally becoming widespread in the Muslim community, coupled to the silence of the Ulama who have abandoned *Amr Bil Ma'roof Nahy Anil Munkar,* are the surest signs of the Impending *aam (universal)* Athaab of Allah Azza Wa Jal. It will be such Divine Chastisement which will engulf and destroy the entire community. The Qur'aan Majeed stating this fact with emphasis, says:

"Beware of such a Punishment which will overtake not only the transgressors among you."

The business people and traders who are supporting these disgusting acts of immorality are among the worst scoundrels and promoters of zina. All of them are adulterers and fornicators. The fact that they believe that these glaring acts of vice are halaal, expels them from the fold of Islam. We are living in the age about which the Hadith mentions:

"An age will dawn when the people will assemble in the Musaajid and perform Salaat while not a single one will be a Mu'min."

THE JIBALUS SALAM PROJECT

Question

Moulana Hakim Dr Latib is selling land at this estate for believers who wish to move away from Fitnah as advertised.

Now upon asking all questions pertaining to land ownership, he is setting down rules for those who own their portion of land for example limiting how livestock one is allowed to keep. I have also attached the rules as prepared by Moulana.

Is such a deal acceptable because if I own my portion of the land then why must I follow these strict rules?

Answer

The Jibalus Salam Project is not permissible. The agreement is cluttered with a host of conditions which are *faasid (corrupt)*. These conditions render the entire project haraam. It is not permissible to purchase plots of land for participating in this project.

The Jibalus Salam project is similar to all the other kuffaar schemes in which ownership by sectional title is encumbered with a host of such conditions which are incongruous and baseless in terms of the Shariah.

The Deeni stipulations in the agreement do not validate the contract. Muslims who wish "to move away from fitnah" should rather acquire small holdings where they may live freely and independently and not under concentration camp restrictions which interfere and deny one's liberty and ruins one's peace of minds.

The numerous incongruous restrictions emulated from the kuffaar are in total negation of the freedom which is a vital attribute of *ownership*.

Any sale encumbered with conditions which restrict the free operation of ownership or which are favourable to one party is *faasid* and haraam.

It appears that the directors of the scheme will act as if they are the owners while the owners of the plots of lands will be their prisoners.

WAQF FOR CHILDREN

Waqf alal Aulaad, that is, to make Waqf of one's property for one's children. Such Waqf is permissible. The Waqf has to be made during one's life time. Once the Waqf has been made, ownership of the Waaqif (the one who makes the waqf – the owner of the property) relinquishes ownership.

The income of the Waqf property shall be distributed according to the directives in the Waqf Deed. He may stipulate that as long as he is alive, the income will be for himself, and after his death, for his children, and after them their children and so on for all time.

If a time dawns when there is no longer any of his progeny living, the income will be for the Fuqara and Masaakeen and/also for any Deeni institution, if stipulated in the Deed of Waqf.

Kaifiyaat

(Kaifiyaat are spiritual states in which the Saalik derives much spiritual pleasure.)

Regarding *kaifiyaat,* in which the Saalik experiences pleasure, the illustrious Imaam of Tasawwuf, Hadhrat Junaid Baghdaadi (Rahmatullah alayh) said: "The infants of Tareeqat (the Path of Tasawwuf) are nurtured with these states (kaifiyaat)." *(In other words, it is baby-feed).*

In view of these *kaifiyaat* aiding in the attainment of *A'maal-e-Maqsoodah* (i.e. Acts of Ibaadat), it is permissible to make dua for the acquisition of these pleasurable *kaifiyaat.* But one should not hanker after these states nor should one ask the Shaikh for ways of achieving these states. Such a request is in conflict with the *Usool* (Principles of Islaah). It is neither the responsibility of the Shaikh to show such ways and means nor does he have the power for granting *kaifiyaat.*

People labour under the misconception of the Shaikh having the ability or power to bestow such *kaifiyaat* to the mureedeen. This is indeed a great delusion.

The obligation of the Shaikh is only *Ta'leem of the Tareeq* (i.e. to show and teach the ways of self-reformation). The benefits are not within his ability.

(Maulana Ashraf Ali Thaanvi)

SICKNESSES

(Continued from page 1)

of the Sunnah. It means purifying the body and the soul of sins of every kind.

The first step is ***Taubah*****,** not the mere lip form of reciting Istighfaar litanies. Istighfaar follows Taubah. After a sincere Taubah, will the recitation of Istighfaar be beneficial. The vital and fundamental constituents of Taubah are (1) Honest regret in the heart for the sins committed, and (2) A pledge of totally abandoning the sins. Minus these vital requisites, Tauaba is not valid. When Taubah is not valid, the recitation of Istighfaar litanies is a mockery which will only compound the *Athaab*.

Once Allah Ta'ala forgives, the Shifa' Aayaat, the Ta'weezes, the natural, herbal and hakeem remedies will be fruitful and cure will, Insha-Allah, be bestowed by Allah Ta'ala. If Allah Ta'ala decrees that the sickness will not be cured, then the demand of Imaan is Sabr and Ridha'. The rewards will be phenomenal in the Aakhirah. With Sabr you will leave this dunya with purity and with Imaan intact.

MAJORITY OPINION?

Mashwarah (consultation) which is Masnoon is for bringing to the fore all angles pertaining to the subject. Then one angle will be adopted. For this adoption the prevailing idea of majority opinion is not the correct method. A clinching argument for the negation of majority opinion is the episode of the prisoners taken during the Battle of Badr.

Seventy captives were presented to Rasulullah (Sallallahu alayhi wasallam). No explicit rule had as yet been revealed regarding prisoners of war. Therefore, Rasulullah (Sallallahu alayhi wasallam) consulted the Sahaabah. The opinion of Rasulullah (Sallallahu alayhi wasallam) was to free the prisoners on payment of ransom. The majority of the Sahaabah concurred with this opinion.

However, despite the vast majority's opinion, only Hadhrat Umar (Radhiyallahu anhu) and Hadhrat Sa'd Bin Ma-aaz (Radhiyallahu anhu) differed. They were of the opinion that all the prisoners who consisted of senior chieftains, should be executed as this would uproot and eliminate kufr. Rasulullah (Sallallahu alayhi wasallam) settled for the majority opinion and the prisoners were freed on payment of ransom.

Then the following Aayat severely reprimanding this majority opinion was revealed:

"If it was not for a decree already decided, then most certainly He (Allah) would have apprehended you with a great punishment."

When this Aayat was revealed, it reduced Rasulullah (Sallallahu alayhi wasallam) to tears. He cried much. When the Sahaabah queried his grief, Nabi (Sallallahu alayhi wasallam) said that he saw the Punishment of Allah at close range, but it was halted, and if the punishment had to descend, then only Umar and Sa'd would have been saved. No one else would have been saved.

This Aayat emphatically confirmed the error of majority opinion. *(Maulana Ashraf Ali Thanvi)*

Another example of explicit negation of majority opinion happened on the occasion of the demise of Rasulullah (Sallallahu alayhi wasallam). Rejecting the unanimous opinion of all the Sahaabah, Ameerul Mu'mineen, Hadhrat Abu Bakr –Radhiyallahu anhu - ordered the army to continue with its march against the rebels.

The Qur'aan Majeed in many Aayaat criticizes the majority.

Wasaawis

Everyone, even the great ones (Buzrugs) experience *wasaawis* (stray thoughts). Do not be concerned. Be totally unconcerned even if the nafs and shaitaan cast thousands of wasaawis. Shaitaan strives to render a person hopeless with these stray thoughts. Just ignore the wasaawis. The ploy of shaitaan is to render you hopeless with the deluge of wasaawis.

(Maulana Ashraf Ali Thaanvi)

Ignorance of the Mureeds and of the Shaikh

Nowadays, neither does the Shaikh understand the status of the mureed nor does the mureed understand the status of the Shaikh. *(Both dwell in ignorance).* This is the condition of such mashaaikh of this era who are not deceits. As far as the bogus 'shaikhs' are concerned, they are in total mess.

The concern of the bogus peer (spiritual guide) is only the money of the mureed on which his (the shaikh's) gaze is focused. The ignorant mureed labours in the misconception of acquiring the spiritual wealth of the sheikh without having to struggle in the Path.

Once a mureed narrated his dream to his sheikh. The mureed dreamt that while his own fingers were filled with faeces, honey was flowing from the fingers of the sheikh. Hearing this, the sheikh said: "Your dream is correct. You are a dog of the world and I am a man of the Deen." The mureed said: "Hadhrat, I have not completed the narration of my dream. I saw that you were licking my fingers and I was licking your fingers." *(The shaaikh then went into a rage, sharply rebuking the mureed for the 'disrespect').*

The interpretation is quite obvious. The sheikh was acquiring worldly benefits from the mureed. On the other hand, the sincere mureed was gaining some benefit of the Deen from the sheikh.

(Maulana Ashraf Ali Thaanvi)

THE FUQAHA

In the entire world the Fuqaha are the most intelligent. The philosophers are infants in relation to the Fuqaha. Those who lack insight criticize the Fuqaha. They accuse the Fuqaha of formulating rules on the basis of opinion despite the presence of *Nusoos* (Qur'aan and Hadith). But this is totally erroneous.

The Fuqaha have stated with clarity that *Qiyaas* merely brings to the fore the *ahkaam* which are concealed in the *Nusoos,* and which the masses do not comprehend. *Qiyaas* does not create any new *hukm* independently. Every person does not have the ability to deduct masaa-il from the *Nusoos.* Allah Ta'ala has bestowed this ability to only the Mujtahideen.

Only the Fuqaha are the *Ahl-e-Aql* (the People of Intelligence). Nowadays, those who are regarded to be people of intelligence are in reality technocrats *(ahl-e-san'at).* They are not *Ahl-e-Aql.* Hadhrat Maulana Ya'qoob (Rahmatullah alayh) commented about them: "They are able to manufacture good knives and scissors. But they are not *aaqil (i.e. men of intelligence)*. Yes, they are *aakil* (i.e. gluttonous consumers of food). It is erroneous to describe technocrats as people of intelligence. *(Hadhrat Maulana Ashraf Ali)*

(Technocrats, philosophers, scientists and the experts in mundane fields are generally juhala (ignoramuses). If they had in reality been in possession of Aql (Intelligence, purified Brains) their mind-boggling strides in technology all based on the natural created laws of Allah Ta'ala, would have compelled them to develop yaqeen (firm conviction) in the existence of The Wonderful, All-Powerful Creator.

However, their brains remain clogged with satanism despite the wonders they incrementally discover in the universe. They are the worst scum and the most ignorant of the creation of Allah Ta'ala. In fact the intelligence of a rustic peasant excels the vermiculated brains and moronic thinking and understanding of these atheist scientists and technocrats who deny the existence of Allah Azza Wa Jal. While even a rural dweller recognizes the existence of Allah Ta'ala, the technocrats deny His existence. That is why the Qur'aan Majeed describing these juhhaal, says:

"Verily the worst of creatures by Allah are the kuffaar who have no Imaan."

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will be valid regardless of the person who is appointed by the corrupt government. Since the masses have no power over these matters, they are not accountable. Further, the Khutbah is not among the Arkaan of Hajj. The validity of Hajj is not reliant of the Khutbah, hence the Hajj will be valid.

Q. Do illegitimate children inherit from their biological father? What is the ruling if the parents marry?

A. Illegitimate children do not inherit from the estate of their biological father and vice versa. They inherit from the estates of their mother. Even if the parents marry, the situation remains unchanged.

Q. Jewellery was given to the daughter-in-law when the marriage took place. Now since divorce has taken place, the mother-in-law takes back the jewellery. Is this permissible?

A. The jewellery belongs to the daughter-in-law. It is haram to repossess the jewellery.

Q. I bought a land for building a house in which to stay. If I now change my mind and decide to sell the land, do I have to pay Zakaat on the value of the land?

A. Zakaat is not payable. If you change your mind and decide to sell it, then too there is no Zakaat payable on it. You will pay Zakaat on the cash acquired from the sale of the land.

Q. While I was performing Maghrib Namaaz alone, two persons joined to form a Jamaat. I was reciting silently. At the time when they joined, I had already completed Surah Faatihah. What was I supposed to do in this scenario?

A. You were supposed to have repeated *jahran* (audibly) Surah Faatihah and whatever else you had recited. If you did not, then Sajdah Sahw was incumbent.

Q. My father bought a sheep for Qur'baani. However, he passed away on 10th Zil Hijjah at 4 a.m. Is it waajib to make Qur'baani for him with this specific sheep?

A. The animal becomes part of the estate of the deceased. With the permission of all the baaligh heirs, Qur'baani of the animal may be made for the deceased. If there are na-baaligh heirs, then their shares in monetary value have to be held in trust. If all the baaligh heirs consent to the Qur'baani on behalf of the deceased, then the meat will not form part of the estate. It may be distributed as normal. If all the heirs do not give permission, then the Qur'baani will not be valid.

Q. When I visit my in-laws, I do not make salaam to my sisters-in-law. They become very annoyed. What should I do?

A. Do what the Shariah commands, and that is to refrain from greeting your sisters-in-law. Do not be concerned with their offense and annoyance. Be concerned with the Pleasure and Displeasure of Allah Ta'ala. This is the test for which we are in this dunya. In the pursuit of the Pleasure of Allah Ta'ala, confound all and everything else. And that is attained only by total submission to the Shariah.

Q. Is it permissible to eat raw meat?

A. Only animals and Chinese eat raw meat. *Insaan (the human being)* who is a Mu'min, is termed *Ashraful Makhluqaat* (The noblest of creation). It is never permissible for this noble creature of Allah Ta'ala to degrade himself/herself to the level of beasts and the Chinese pork addicts.

Q. A sheep which was bought for Qur'baani developed a defect during the Days of Qur'baani. Is it permissible to make Qur'baani of this sheep?

A. If it is a Waajib Qur'baani, the person has to buy another animal. If the sheep belongs to a poor person, he may make Qur'baani of the defective animal.

Q. Is it valid to impose on the heirs that they may not sell their inherited properties to strangers? If they want to sell, the have to sell to the other heirs.

A. It is not permissible to impose on heirs that they may not sell their properties to strangers. Such an imposition is not valid. However, there are some rules pertaining to property, and which have no relationship with inheritance.

If two or more persons own a property, and one partner wishes to sell his share, he has to first offer it to the other partners. If they agree to pay his price, then he has to sell it to them. If they refuse to buy or refuse to pay his price, then he has the right to sell to strangers.

Similarly, if a person wants to sell his property, then his immediate neighbour has the first option to buy. If he refuses to buy or to pay the asking price, then one may sell to others.

Q. What can I do or recite for Shahaadat without being killed by someone?

A. Every night recite Surah Mulk. If Maut comes, then you gain the status of Shahaadat.

Q. What happens when a partner in a business dies? Do his heirs become the partners in his place?

A. When a partner dies, the partnership with him automatically ends. It is then incumbent on the other partners to assess the financial status of the business, calculate the amount owing to the deceased and pay it to his heirs.

The heirs do not automatically become partners. If they wish to be partners and if the existing partners agree, then a new partnership agreement should be concluded.

DISGRACE FOR TREACHERY

Hadhrat Yahya Bin Muaaz (Rahmatullah alayh) said:

"Whoever is treacherous to Allah in secret, Allah will rip off his mask in the public."

Sins recklessly perpetrated in secrecy and privacy, without suffering pangs of remorse and regret, are acts of treachery against Allah Ta'ala. Such scoundrels should not lull themselves into complacency with their nafs and feel snug in the darkness and in the belief that the darkness will conceal their immoral villainy. Allah Ta'ala will rip off their mask of secrecy to expose and disgrace them. This warning applies in particular to religious personnel (molvis, sheikhs and madrasah teachers) who indulge in sexual misdemeanours with their female students and mureeds. They will be thoroughly humiliated when the rot explodes in public – Allah Ta'ala will explode it.

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Roses have thorns! The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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"O my people! Most certainly this worldly life is insignificant provision. Verily the Aakhirat is the permanent abode (of happiness)." – Qur'aan)

INFIDELITY- A PUNISHMENT

The consequences of sins are inescapable. The evil effects of sins, besides punishment in the Hereafter in the absence of Taubah, will settle on people. One such sin which is also an effect of sin, is the curse of infidelity which plagues innumerable people. Either the wife becomes embroiled in an illicit relationship of some kind or the husband is unfaithful to his wife with his zina relationships of a variety of kinds.

A man or a woman who derives haraam pleasure from the cellphone filth of haraam pornography and movies must be prepared for the evil consequence of infidelity of the spouse. Even the lascivious look at ghair mahram females by a husband will generally bring into effect lascivious looks on his wife by other men.

A man who strikes up a zina relationship should expect his wife to resort to some type of infidelity even if she is unaware of her husband's infidelity and zina. Similarly, if the wife initiates a haraam relationship or she views filth on the cellphone, then she should not throw up any tantrum when she discovers that her husband is doing likewise or worse.

Understand well that *tit for tat* is a well-established *divine* principle in the moral sphere. You will not escape the curse ensuing in the wake of your secret haraam acts of zina. Allah Ta'ala will disgrace you. Hadhrat Yahya Bin Muaaz (Rahmatullah alayh) said:

"He who betrays Allah in secrecy, Allah will rip off his concealing veil in the public."

The treacherous one will be exposed and thoroughly humiliated.

REFORMATION OF A'MAAL-E-ZAAHIRAH

It was the *tareeq (way/ methodology)* of the Akaabir Mashaa-ikh to firstly attend to the reformation of the mureed's *A'maal-e-Zaahirah* (the deeds which are the effects of his attitude and character) before imposing on the mureed wazaaif and nawaafil, and the ta'leem of Sulook. The Mashaaikh would first attend to the reformation of *razaa-il (evil and base characteristics)*.

Nowadays many Shaikhs pay no heed to this requisite. The consequence is that while the mureedeen become experts in *auraad* and *wazaaif* (incantations), their evil attributes remain the same. There is no importance accorded to distinguishing between halaal and haraam, truth and falsehood. Thus, they bring disgrace to the *Tareeq (Tasawwuf)*.

(Hadhrat Maulana Ashraf Ali Thanvi)

This was the appraisal of Hadhrat Thanvi 80 years ago. Today, in our time, almost all 'shaikhs' are bogus and mercenaries.

Their ignorance is shockingly lamentable. They lack even rudimentary understanding of Sulook.

DEFILING THE MUSAAJID

Please comment on these Musjid scenarios:

These days, usually towards the end of December various Jalsahs take place around the areas like Lenasia, and elsewhere in the country.

When these Jalsahs take place the Masajid are transformed into lounges with tables and chairs been brought into the Masajid. Couches are brought in and placed on the floors with soft, comfortable backrests for the Moulanas and pious ones. Tents are set up to feed the masses.

Who would have thought that tables, chairs and couches will appear in the Masajid?

Is there scope in the Shariah for these innovations?

Comment

Understanding the impermissibility of this type of defilement organized by the molvis and so-called pious ones who have lost the Path of the Deen, requires no knowledge. The heart of a sincere Muslim will testify that all of this gluttony, merrymaking and defilement of the Musaajid are haraam. The motivation for these jalsahs deceptively portrayed as functions of the Deen are in reality inspirations of shaitaan. The motivation is pride, show and other ulterior pecuniary objectives.

All of this evil is among the signs of Qiyaamah. Worse must still be expected. The La'nat of the Musaajid settles on all of the participants who belong to the League of Iblees.

Translating the Qur'aan

I do not permit even a qualified Molvi who is not *mutabahhir* to translate the Qur'aan Majeed for people. *(Hadhrat Maulana Ashraf Ali Thanvi)*

(Mutabahhir: An Aalim whose knowledge is profound, panoptic, embracing all facets. Hadhrat Thanvi is saying that a Molvi of low and mediocre calibre when proferring naseehat and giving a bayan should not cite Qur'aanic Verses. He should not translate the Aayat and structure his bayaan on what he has translated. This is so because his knowledge being bereft of Taqwa precludes him from the deeper and real meanings of the Aayaat.)

The Simplicity of Our Akaabir

No one can really encompass the *kamaalaat* (excellences) of these Akaabir (i.e. our Senior Ulama of Deoband). They did not engage in forming parties (organizations and separatist groups). They were like the Aimmah (i.e. Aimmah Mujtahideen of the Salafus Saaliheen era). Bigotry and narrow-mindedness were unknown to them.

While I was in Deoband (i.e. during Hadhrat Thanvi's student days), I was under the impression that all Ulama were like them, that is, the same as our Akaabir. However, I saw the reality only after emerging from the Portals of Deoband.

Questions and Answers

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Q. A boy and a girl in an illicit relationship of more than a year, wanted to perform Nikah. The girl's father refuses although he was aware of the haraam relationship. They eloped and got married. An Imaam performed the Nikah. Two Aalims were witnesses. An amount for the Mahr was also agreed. Is this nikah without the father's consent valid? Now the parents want a proper Nikah to be performed. If the first Nikah is valid, will it be permissible to again perform Nikah in the Musjid?

A. The Nikah as explained by you is valid. Since the nikah has been performed, the boy and girl are husband and wife, hence they are not committing haraam. Prior to the nikah they were conducting a zina relationship. To keep the girl's parents happy, a public Nikah may be performed. It is permissible.

Q. Is it permissible to sell/buy a property 'off plan' as is the practice in Dubai? It is said that this is a form of istisna, hence permissible.

A. Selling a 'property' off plan is baseless and haraam. It is not permissible to sell a ghost. Something which does not exist cannot be a commodity for trade. The claim of 'istisna' is baatil. They are simply making a mockery of the Shariah's law regarding the issue of *bay-e-ma'doom (sale of something which has no real existence).*

Q. Is it permissible to study actuarial science?

A. It is not permissible. The earnings of this profession are haraam.

Q. I bought land with the intention of building a house on it and then sell it. The building is still unfinished. How should I pay Zakaat?

A. Since the intention for procuring the land and building the house is to sell it for profit, you have to pay Zakaat on the value of the unfinished house - on the land and the house.

Q. Is it permissible to perform Sunnah Muakkadah Salaat in congregation?

A. It is not permissible to perform the Sunnah Muakkadah Salaat in Jamaat (congregation).

Q. Please assist with the following query:

Can Fardh or Taraweeh Salaah be read behind and aalim or hafiz who is a leader and a public figure who

1. By way of action promotes watching of TV and taking of photography openly.

2. Promotes intermingling.

A. It is haraam for trustees of a Musjid to appoint the type of faasiq/faajir to lead the Salaat. In fact, in view of these scoundrels flagrantly halaalizing categoric haraam acts, they have lost their Imaan. They are no longer Muslims. Therefore Salaat behind these *murtaddeen* is not valid.

Q. There's this thing called ASMR - Autonomy sensory meridian response and basically people listen to this and relax to it. It involves tapping on objects such as glass or wood etc. The people that makes such videos also whisper and talks. Is this haraam?

A. It is a haraam Satanist act.

Q. I wish to know what is the ruling of the shariah regarding making animals fight for sport, in many Muslim countries, especially Napakistan, dogs, quails, hens and camels are made to fight one another. This attracts thousands of onlookers. Bear-bating is also practised when dogs are unleashed onto tied up bears. What does the Shariah say?

A. Without any doubt, these acts are evil and shaitaani. This brutality is HARAAM.

Q. Hair hot irons and hot hairbrushes are used to brush and straighten the hair. They are used in a similar way as a hairbrush but neaten the hair more than a ordinary brush and straighten any waves or kinks. It doesn't have a permanent effect at all e.g.. It has to be brushed again the next day or during the day. Is the usage of such a brush or iron permissible?

A. It is not permissible to use these devices of Iblees. A person should be satisfied with the type of hair which Allah Ta'ala has created for him/her.

Q. Today, in Lenasia I witnessed a Muslim male greeting Hindus with their greeting of namaste and forming his hands in the manner they hold their hands by putting them together. What is the status of this Muslim?

A. Greeting in this manner of the mushrikeen is kufr.

Q. Can I use interest money to build a toilet in my yard for the workers?

A. It is not permissible to use interest money for building even a toilet for oneself nor for one's workers in one's yard.

Q. Is it permissible to use Aqeeqah meat to feed people at a Walimah?

A. Aqeeqah meat may be used to feed people who have been invited for meals. It may be used for all halaal functions.

Q. Is it permissible to give Zakaat to poor Barelwis and Shiahs?

A. Zakaat may be given to a poor Muslim even if he is a Bareliwi, but not to a Shiah.

Q. The Imaam engages in loud, long dua after the Fardh Salaat. Can I get up, go to the back and perform my Sunnat Salaat?

A. It is not permissible to sit behind the Imaam who engages in loud bid'ah thikr as described by you. You should engage in the Sunnat Salaat while the Bid'ati imam engages in his bid'ah dua.

Q. Is it permissible to lay the sheep on a raised platform for slaughtering it?

A. The animal has to be laid on the ground facing the Qiblah, not on a raised platfoprm for no valid reason. It is not permissible.

Q. May I, a female, go to the Musjid to give ta'leem to the women who will be in a separate facility?

A. It is not permissible for you to go to the Musjid to give ta'leem to the women even if the facilities are separate, and even if Purdah arrangements are made.

Q. I become extremely fatigued if I fast during pregnancy. Is it permissible to make qadha of the fasts?

A. If you are truly fatigued by fasting during pregnancy, then you may abstain and make Qadha.

Q. May Tahajjud Salaat be performed in four raka't batches?

A. Tahajjud may be performed in two raka't or four raka't batches.

Q. Is it permissible to listen to nasheeds with acapella music in the background?

A. Acapella is music created with the tongue. It is not permissible to listen to nasheeds

AUCTION MALPRACTICES

Q. I am purchasing a car from an auction house. This auction house is an agent in between and selling the cars on behalf of an insurance company who had put the cars for sale of their customers who could not pay the amount of the cars. Now what happens is that I am bidding on a car from their website and they give the buyer a few seconds to bid. If after my bid, the other customers do not bid in that given time, say 15 seconds, then the car is sold to me at the same time and I have to pay the amount which I had bid.

Now there is one worker inside the auction company who is with us and freezes the system for us so that no other customer can bid after our bid, and we get the car at our price. So is this permissible to buy the car after freezing the system.

The auction company sometimes asks their own workers to bid so that the price can go up. So it's like they also playing and we are using their same workers to get the cars at our price. Please note that the auction company starts the bid with the fixed amount of initial bid. So it's like the auction company is not in loss. Are these acts permissible?

A. These malpractices are haraam. It is not permissible to pursue your Rizq by adopting haraam practices. Both practic-

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with acapella in the background. Acapella is shaitaani music.

Q. Can fardh or taraweeh salaah be read behind an aalim or hafiz who promotes watching of TV, photography and intermingling of sexes openly and publicly?

A. While Salaat behind even a faasiq is valid, it is not valid behind a kaafir. The one who promotes television, pictures of animate objects and intermingling of sexes is a kaafir, hence Salaat behind him is not valid.

Q. Is it permissible for a masjid committee to invite speakers who are public figures who promote a modern version of Islam? For example, coming on TV shows, taking photos, attending inter-faith gatherings, agree with all cultures, values and traditions in lieu of Islamic values?

A. Most certainly it is haraam for the trustees/Committee of a Musjid to invite these types of kuffaar for lecturing in the Musjid. These trustees are aiding in the destruction of the Deen by providing these zanaadaqah the Musjid platform to propagate their kufr.

Q. Some of our so-called local Ulama'here used to employ Surah Yaasin in catching thieves. They use palm fronds which is being held on the nipples of 2 men. The fronds open and close. The suspect will place his hand in between the 2 sticks. If it closes on him, he's the one otherwise, not. Is this act permissible?

A. This act is not permissible. *Amaliyaat* of any kind may not be used to accuse a person. Such acts never are evidence in the Shariah. Even a genuine *amal* can become contaminated by shaitaani interference.

Q. What is the difference between halaalah and mu'tah? We have ulema in our communities that perform halaalah for couples and get paid for it. Is this not prostitution? Furthermore is it permissible to perform salaah behind an imam who does Halaalah for couples? If such an imam comes on radio or has lectures, is it permissible to listen to them? They view it as helping couples and they even go as far to facilitate halaalah and get other men to do halaalah and glorify their actions masquerading as marriage counsellors. What is the correct approach in light of Quraan and Sunnah?

A. Mu'tah is the Shiah system of temporary 'marriage', even for one hour. It is legalized prostitution. There is no system such as 'halaalah' in Islam. What some molvis are doing is similar to mu'tah and is tantamount to prostitution. Never should one listen to their lectures. While Salaat behind any faasiq-faajir is valid, it is sinful and not permissible for trustees to appoint such an immoral person to be the Imaam.

Q. If a wife has cheated on her husband by meeting another man for a 'date' where he has taken her out to eat and who knows what else, then what advice is there for this husband? I am in extreme emotional pain as a result of this betrayal and I am finding it difficult to just forgive this. Why do I have to be put in so much pain and for the wife to just get away with the heinous crime she has committed? I always took care of her and provided for her and gave her lots of attention and love and she repaid me like this.

I am in distress due to her actions and sincerely require your advice.

A. You are fully justified if you select the option of Talaaq. An honourable husband will not be able to tolerate such infidelity of his wife. He will not be able to live with the thought of her betrayal embedded in his heart. The treachery of your wife is unacceptable and of the worst kind. Should you decide to divorce her, first do some soul searching. If you had committed zina in the past or were guilty of having flirted with women, then accept your wife's infidelity is a sort of punishment from Allah Ta'ala.

Q. A friend sends his daughter to an "Islamic/Muslim" school. He is often at pains trying to say (and indeed, change) that things there are un-Islamic. Now, they are introducing soccer for girls at primary school level. Indeed, various schools are introducing soccer tournaments for girls. This friend sincerely feels that he is fighting a cause for the benefit of Muslims and Islam. Yet, it seems that he is hitting a brick wall. Despite this his daughter remains at school. What is the advice to this brother?

A. While he is 'hitting a brick wall' as far as others are concerned, there is no such 'brick wall' regarding his daughter whom he is allowing to be ruined in a cauldron of immorality. He should remove his daughter from the school of immorality. The so-called 'Islamic school' is a school of Iblees. It teaches girls to become prostitutes. It teaches them to abandon *hayaa* and to act like the kuffaar females of the West. By what stretch of hallucination do they dub their evil schools 'Islamic'? These schools are SATANIC. Parents who send their children to these institutions of Iblees will be punished in Qiyaamah for all the sins committed by their children.

SHARE CERTIFICATES

1) What is the status of selling share certificates, which one owns, to a Kaafir, in order to recover one's original investment in the share certificates?

2) What should heirs do with the share certificates left behind by their Murith? Can they sell it to a Kaafir and share the proceeds in terms of inheritance laws?

Answer

1) Selling share certificates to even the kuffaar is *baatil*. It is not permissible. It is not possible to recover one's 'original' investment. The original investment is lost. Some riba may have been gained in the form of 'dividends', but the investment is lost. The company has gobbled it up. Now to conclude another *baatil* deal with someone else will not be recovering one's original investment. It will be another *baatil, riba haraam* deal. It is just like selling a gambling ticket or a ticket to watch a haraam game of sports, etc.

2) The heirs should endeavour to 'sell' the certificates to the same company which has issued it. These certificates are merely a promise/agreement to pay the certificate-holder some riba from time to time in lieu of the so-called 'investment'. Thus, the certificates in terms of the Shariah are haraam and have no value and may not be sold nor inherited.

Note: Some people hold millions of rands of such certificates. Whilst we see no daleel for permissibility, we advise that such persons who have these certificates should seek a fatwa from some other Ulama who will perhaps find some gunjaaish (scope) of permissibility for them. And Allah knows best.

Q. Is Zakaat paid every year on the amount one has invested in a business?

A. Zakaat is not paid on the capital invested. The capital is used to run the business and it becomes permeated in the stock, equipment, etc. Zakaat is paid on the stock-in-trade, cash on hand and in the bank. There is no Zakaat on the initial investment.

The business should assess the financial position for the purpose of paying Zakaat on the Zakaat-taxable assets. Since all shareholders have consented to their Zakaat being paid, the Zakaat will be validly discharged. Example

Stock-in-trade	R500,000
Cash on hand and in bank	100,000
	R 600,000
Owing to creditors	200,000
	R 400,000
2.5% Zakaat =	R10,000

This will be the Zakaat payment on behalf of all the partners.

Q. A married man has proposed marriage to me. But he

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wants the marriage to be secret to avoid problems with his first wife. Will the nikah be valid? Please give me some advice.

A. While nikah in secret is valid, it is not advisable. You will have to live like the man's illicit mistress. You will not enjoy the full rights of a wife. Also be rest assured that the marriage will not remain secret for too long. It is bound to be exposed, then all hell will break loose. Our advice is that if the man is unable to have the nikah performed publicly and to maintain your status as an honourable wife, then it is best to refuse. How long will you live like a 'girl friend', always hiding from people as if you are in an adulterous union? Honour demands refusal. Nevertheless, the Nikah will be valid.

Q. One of Radio Islam's presenters is a Mufti Yusuf Moosagie. Is Salaat behind him permissible?

A. Salaat behind any of the jaahil reverends of Radio Shaitaan is not permissible. Repeat the Salaat if performed behind any scoundrel of this devil's radio. This so-called scoundrel 'mufti' Yusuf Moosagie of Radio Shaitaan is also one of the agents of Iblees. Only jaahil 'muftis'- quacks and cranks – are aligned to the Radio of Iblees.

Q. How long does a man have to wait before getting married after the death of his wife. In our country (Ghana), the man has to wait about a year. Is this a requirement of the Shariah?

A. A man may marry immediately. Marriage is permissible at any time after the death of one's wife. There is no waiting period. The custom at your end is a practice of jaahiliyyah.

Q. A brother sexually molested his minor brother. Now even after the molested younger brother has become an adult, he is still affected by the traumatic experience. He just cannot forget the evil done to him by his own brother. What can he do to forget?

A. A brother who has sexually abused his younger brother, should not be treated as a brother. The abused brother should dissociate from him. The way of forgetting the past villainy is to resort to Thikrullaah. When the thought of the evil comes to mind, the person should immediately lapse into Thikrullaah. He should not brood over what has happened. The more he broods on the issue the worse will become his trauma. The evil episode will then become ingrained in his subconscious mind.

Q. It is the season for visiting the three Harams – Musjidul Aqsa, Madina and Makkah. Ihraam is donned from Musjidul Aqsa. Is there merit in this? The Dead Sea area is also visited.

A. In fact, in this era of fitnah, fasaad and with so much suffering prevailing in the Ummah, it is not permissible to undertake a journey to any of the 3 Harams. Visiting the Dead Sea region which is an abode of La'nat, is an aggravated sin.

Q. How does a person gain nearness to Allah Ta'ala?

A. The one and only way of gaining Divine Proximity is by total and strict obedience to the Shariah and adoption of the Sunnah in all spheres of life. There is no other way.

Also, always read the life episodes and advices of the Auliya to gain a better understanding of how to follow the Shariah; how to achieve moral purification and spiritual elevation.

Q. My deceased father left all his wealth for me, his daughter although I have a brother and my mother (his wife). Is it permissible for me to take all his wealth?

A. Whatever money and other assets your father left belong to all his heirs who are his wife, children and parents if any. Regardless of what he said to you, the money does not belong to you. You are entitled to only your share.

Q. Is it permissible to engage a non-Muslim lady for doing facial-cleaning?

A. What this stupid 'facial-cleaning' may be, most certainly it is not permissible to engage a kaafirah for this stunt. Furthermore, it is also Makrooh to engage a Muslim lady for this type of service. It is ludicrous to engage a woman to clean one's face. Every woman should clean her own face.

Q. Is firaasat and ilhaam the same?

A. No, *firaasat* and *Ilhaam* are two different spiritual phenomena. *Firaasat* is a discerning intelligence. Such discernment is the effect of Taqwa. Firaasat is the immediate apprehension and understanding of something without the need of mental application. It is a deep, spiritual insight.

Ilhaam is information inspired into the heart of a being. The incidence of ilhaam has different sources. It may be from Allah Ta'ala or from an Angel or from shaitaan. There is no absolute certitude in *Ilhaam.* Even a faasiq and a kaafir could be repositories of ilhaam.

Q. Can Salaatut Tasbeeh be made in congregation? Is there any specific time/day for this Salaat? Can it be made daily?

A. It is not permissible to perform Salaatut Tasbeeh in jamaat (congregation). There is no specific time or day for this Salaat. There is great merit and reward in performing Salaatut Tasbeeh. It may be performed on any day, and as much as one wishes. However, one should not perform it or any other Salaat during the forbidden times of the day.

Q. A Muslim company went bankrupt. All the creditors lost their money while all the shareholders are wealthy and believe that they are not responsible for the debts of the company. What is the perspective of the Shariah in this matter?

A. According to the Shariah, the shareholders are fully liable for the debts of the company which in terms of the Shariah is a fiction. The shareholders are never absolved of the debt incurred in the name of the legal donkey, the company which has no validity and no existence in terms of the Shariah.

Q. All owners of property ask for a deposit in addition to the monthly rent. The deposit is

MEDICAL TREATMENT

Q. In the hospital here (in U.S.A.) you can refuse any type of treatment, we want them to do cpr but in order to get cpr and electric shocks they require that they put a tube down your throat. Is it permissible to refuse the cpr?

This tube can be long term and makes the patient dependent on this tube. They will remove this tube to clean, at which time they will make an incision in your throat. According to their science this process can cause brain damage and long term damage. The process causes such extreme pain that it requires them to physically tie you down.This process also causes them to give you the maximum pain medicine a human can take due to the extreme pain this causes. The process of inserting and removing the tube can cause a coma according to their sciences. Is it permissible to deny the cpr and electric shock under these circumstances? Also the patient is 90 years old.

A. Medicine and medical treatment are not compulsory according to the Shariah even if a person will die in consequence of abstention from medicine. If the patient refuses medical treatment for whatever reason, he/she will not be sinful. While medical treatment is permissible, the savage type described by you is not permissible. Such torture is worse than the hardship of the sickness. When medical treatment involves such ugly and brutal torture as described in the question, then one should never submit to it. Repose reliance on Allah Ta'ala. Increase Istighfaar, Thikrullaah and make Dua. One will die only at the appointed time with the command of Allah Ta'ala. Focusing on Allah Ta'ala, the shortness of life and the eternal pleasure of Jannat will, Insha'Allah, increase the spiritual stamina for Sabr, Tafweedh and Ridha.

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retained as long as the tenant occupies the house, and is to cover for any damage to the house. Is it permissible to ask a deposit and to use the money?

A. It is permissible to give the deposit to the landlord. Consider it to be rental in advance. The day you vacate, it will be rent for that month, that is, if you did not damage anything which requires the deposit to be used towards paying for the damage. It is simply a month's rental paid in advance. The money may be used.

Q. A man lives with his wife and children in the property which belongs to her. Whose responsibility is the rates, the water and electricity? Does he have to pay the wife rent? Who should pay for renovations?

A. The rates are the responsibility of the owner of the house. In this case it is the wife. Water and electricity are the responsibility of the husband. This expense is part of the wife's *Nafqah*. In fact, he equally benefits from the water and electricity.

If the wife demands rental, then it is incumbent for the husband to pay rent. Paying rent is part of her *Nafqah.*

If the husband wishes to effect renovations to the house, he should obtain consent from the owner (the wife), and enter into an agreement of some kind regarding the cost. He can do the renovations as a favour for his wife and children. However, if the wife requests the renovations, then he will be entitled to ask her to pay.

If the renovations are done without her consent, it will be regarded as a gift and he will have no claim.

Q. A fellow sister says that the way Muslim women are performing Salaat is not valid. She says that the Salaat postures of women should be the same as those of males. The woman's arms should not be flat on the ground. Is this correct?

A. The 'fellow sister' is an ignorant shaitaanah. The commands of Allah Ta'ala and Rasulullah (Sallallahu alayhi wasallam) cannot be abrogated by a jaahilah digging out some Hadith and submitting it to her stupid understanding. The moron is following some deviant Salafi who propagates such bunkum.

Q. Death is at a fixed time. How is suicide explained in the light of this fact?

A. Even if a person dies by suicide, Maut is decreed and arrives with precision at the prescribed time. No one can understand the Taqdeer of Allah Ta'ala. Not even the great Auliya and Sahaabah could fathom Taqdeer. Allah Ta'ala knows. We know not.

Q. The government in U.S.A. has issued me with food cards which enable me to obtain free foodstuff. Is it permissible to sell these cards to someone who will receive the food?

A. The money for the cards is not halaal. It is like haraam riba. If you have no use for the cards, give them to someone in need without charge.

Q. Is it permissible for a Muslim female to have hair removed by laser?

A. If the hair-remover is a female kaafirah, then she may not see or handle the arms, legs and any part of the satar of a Muslim female. The hair of the head may also not be exposed to her. If the professional is a Muslim female, she may not look at and handle any part of the female's satr.

Q. When people give money, clothes, etc. to our children, does that mean the gift is owned by the baby? Are the parents allowed to give away these gifts when the child is done with it? What about sharing the gifts such as clothes or toys with the next sibling?

A. Yes, most certainly, the gifts are owned by the babies. Yes, parents may not use the gifts for themselves nor give it to others. When the child no longer has use for the gifts, e.g. has outgrown the garments, then if these are still good and sound, it must be sold. If given away, parents should pay the fair value and keep the money in trust for the child. The money may be invested on behalf of the child.

If parents use the clothes for another child, they must pay the value and keep the money in trust.

Q. My friend (Muslim brother) messaged me that there was a vehicle for sale at a good price, however, it had a fuelling issue but was still drivable. The seller of the vehicle told us that all we needed to do is service the fuel pump. Once this would be done the vehicle would run fine.

The day after I purchased the vehicle (my friend did not contribute anything), my friend listed the vehicle with my consent and sold it. We told the new buyer about the problem. We managed to sell the vehicle and my friend took commission equal to half the profit. Two days later after the new owner had serviced the fuel pump the vehicle rode even worse. I ended up taking the vehicle back and refunding the money.

The question is that my friend who took the commission said that he already spent the money and that he does not plan to pay me back due to his tough financial circumstances. Should my friend make an effort to pay me back or is he not obligated to?

A. Your friend is obliged to return the entire amount he had taken from you. His 'tough' financial straits does not permit him to refrain from refunding the money he had received as commission. Further, if there was no agreement to pay him 50% of the profit, then he was not entitled to it.

Q. A husband has issued 2 Talaaqs to his wife while intoxicated with drugs. Kindly please advise: What is the position of the nikaah currently? What should now be done according to shariah?

A. The two Talaaqs are valid. If the Talaaqs were stated in clear terms, that is: he said Talaaq or Divorce, then he may revoke the Talaaqs before expiry of the Iddat. If he does not revoke the Talaaqs during the duration of the Iddat, then reconciliation will be permissible only after renewing the nikaah. Even after revoking, the two Talaaqs will remain suspended for all time. Should he once more utter Talaaq, all three will become effective and the nikaah will finally and irrevocably end. The Iddat consists of three complete haidh (menses) cycles.

HAJJ AKBAR

Q. What is Hajj-e-Akbar? Is it Hajj Akbar if Hajj is on a Friday?

A. It is the understanding of the masses that *Hajj Akbar* refers to Hajj on a Friday. However, this is not a Shar'i designation. Every Hajj is *Hajj Akbar* relative to Umrah regardless of the Hajj being on any day. However, there is greater significance if the Hajj occurs on a Friday. The Hajj of Rasulullah (Sallallahu alayhi wasallam) was on a Friday.

Q. The Imaam announced immediately after the Fardh Salaat to make dua for a deceased lady. He instructed the musallis to recite Surah Ikhlaas thrice. The dua was then made. Is this practice valid?

A. The announcement after the Fardh Salaat to make dua for a deceased whether male or female, is bid'ah. The musallis should ignore such announcements.

Q. If a Buzrug enters the Musjid, should one stand to make Salaam to him?

A. No one, even a Buzrug, should be greeted inside the Musjid. Greet outside the Musjid. The Musjid is not a place for greeting and conversation. Even Ulama miserably fail to observe the Aadaab of the Musjid. They indulge in exchanging niceties and even worldly talk in the Musjid. This is haraam.

Q. What is the Shariah's ruling regarding the holding of the asaa (staff) when reciting the Jumuah Khutbah?

A. The custom of holding an asaa during the Jumuah Khutbah is bid'ah. It has no relationship with the Khutbah.

Q. What is the difference between haraam and makrooh, and fardh and waajib?

A. Practically Haraam and Makrooh are the same. The con-

(Continued on page 12)

THE NASAARA FRIENDS OF THE MU'MINEEN

Q. In verse 82 of Surah Al-Maaidah the Christians are said to be the closest to the Muslims. Their scholars and monks are said to be devout and devoid of pride. To whom does the Qur'aan refer? Please comment on these Christians and their scholars and monks.

A. The Nasaara mentioned in the Verse refer to the true Muslims who followed the Shariah of Nabi Isaa (Alayhis salaam). They were Muslims even before our Nabi (Sallallahu alayhi wasallam) appeared on the scene. When the Message of the Qur'aan reached them, they immediately entered into the fold of Islam as the very next Verse confirms. Examples are the sincere Nasaara of Abysinnia which included King Najaashi. The Nasaara mentioned in this aayat do not refer to Christians who had rejected Islam.

Verses 82 and 83 of Surah Al-Maaidah states:

"When they (the Nasaara) hear what has been revealed to the Rasool (Muhammad – Sallallahu alayhi wasallam), you will see tears cascading from their eyes because of the Haqq (Truth) which they have recognized, saying: 'Why should we not believe in Allah and in that which has come to us of the Truth, and we hope that Our Rabb shall enter us (into Jannat) with the pious people." Thus, Allah rewarded them with such Orchards (in Jannat) beneath which flow rivers wherein they shall dwell forever. That is the reward of the pious ones."

These verses refer specifically to king Najaashi and his followers. When the Sahaabi, Hadhrat Ja'far (Radhiyallahu anhu) recited some Verses of Surah Maryam to them, the king and his men broke down in crying. They shed tears in profusion.

The sincere scholars and monks among the early Nasaara had accepted Islam.

MAKTAB SYLLABUS

Q. In respect of setting up Maktabs, be it locally or abroad, which syllabus / curriculum would be best advised to implement? Growing up, the madressas always used LMA. Is this a majlis approved syllabus?

A. No, it is not approved by us. The LMA syllabus is a waste. It wastes years of the child's life with futility. The best system is the old system. The first kitaab should be *Nooraani Qaa-idah*. After a couple of months when this kitaab is completed, the child will go straight into the Qur'aan Shareef. The child should complete the Qur'aan Majeed *naathirah* in one year. By the time the child is seven years, he/she should complete the Qur'aan Shareef.

Along with the above, the child should be practically taught Wudhu and Salaat. The short Surahs, the Salaat duas and a few other duas for daily recitation should be taught. By the time the child is 7 or 8, the primary level of Ta'leem should be completed. But the LMA and similar other syllabi, even the Mia's farm syllabi considerably waste years of the child's life.

Furthermore, numerous children doing the LMA syllabi are unable to recite the Qur'aan correctly with Tajweed.

For the Akhlaaq of the children, it is essential that the Ustaadh devotes a few minutes daily to anecdotes of the Auliya. The children should not read the stories. The Ustaadh should narrate to them, while they will listen attentively and absorb what is being narrated.

The modernistically couched syllabi in emulation of kuffaar schools, employ much futile theory which does not benefit the pupils. The entire system of maktabs in our country is flawed and grossly deficient. This is because they are bootlickers of the West. They feel that the old system which has come down to us from the seniors is insufficient. They have made a mess with their new syllabi.

The Qur'aan Majeed is OLD, but not antique. To teach this OLD Divine Kitaab, the Old system is the best. There is no need for stupid 'elaborate' syllabus incorporating futility in the way the syllabi of secular schools do.

A Simple Programme of Ibaadat

For those who are unable to devote much time for Ibaadat, Hadhrat Thanvi advised the following programme:

Morning and evening recite Subhaanallaah, Alhamdulillah and Laa ilaha ilallaah, Istighfaar and Durood Shareef 100 times each, and after every Namaaz recite Tasbeeh Faatimi.

(Hadhrat Maulana Ashraf Ali Thanvi)

SIMPLE NATURAL CURES

A very pious Sister from Pakistan offers the following very simple natural remedies.

"A relative sent me a voice message. She was so sick that she could hardly talk. She had no money at all and her husband is in a wheelchair. I suggested to her to eat a banana and an orange everyday; get a kilo of mutton make small packets of two pieces each, make *yakhni* and take that.

Every one runs to doctors. Another relative was having severe backache for the past two months. She had blood tests done and the doctor said that she has low haemoglobin. I advised her to make a milk shake with dates and to drink a glass daily; to eat bananas daily; to drink potato juice even if the taste is not palatable. However, she paid no heed to my advice. She remained ill with severe backache for months despite the many medicines she took. Finally, seeing no cure, she opted for the remedy I had advised. Alhamdulillah, now the backache just disappeared. That's why I tell every one concentrate on natural food treatment.

People baselessly think all these fraud multi-vitamins will give energy, but they make you more sick."

Sustenance from the Same Source

There were numerous Auliya who despite having abstained from food and water for long periods remained alive. They acquired their sustenance from the *Ghaib* (i.e. not by the normal and ordinary ways). (Someone asked): "Hadhrat! Even some yogis abstain from food and drink for long periods. Despite this, they remain alive and have strength. Do they also acquire sustenance from the *Ghaib*?"

(Hadhrat responded): Regardless of who the person is, he too receives sustenance from the *Ghaib*. There are no two different sources of sustenance – one source for yogis and another source for Muslims. Sustenance reaches everyone from the same divine source, whether the people are Muslims or non-Muslims. Thus, when a kaafir sleeps, angels are appointed to protect him against harm, e.g. snakes, scorpions. Even kuffaar acquire aid from the *Ghaib*. However, this does not indicate the *maqbooliyat* (acceptance by Allah Ta'ala) of a person.

(Hadhrat Maulana Ashraf Ali Thanvi)

Many Auliya of the early eras of Islam would journey across deserts, wildernesses, through mountain ranges and forests without consuming any food or water for days. Like the Malaaikah, they subsisted on Tasbeeh.

TASAWWUF?

Nowadays people are not aware of the reality of Tasawwuf. They regard certain insignificant, unrelated issues to be extremely great. Among such issues is *Kashf (inspiration)* which people believe to be something of great importance.

(Hadhrat Maulana Ashraf Ali Thanvi)

Even shaikhs/spiritual guides of this day labour under this misconception. In reality kashf is not related to Tasawwuf. Even kuffaar experience such phenomena.

THE JIBALUS SALAAM PROJECT

Q. What is your advice regarding the Jibalus Salaam project?

A. The Jibalus Salaam Project is not permissible. The agreement is cluttered with a host of conditions which are *faasid (corrupt)*. These conditions render the entire project haraam. It is not permissible to purchase plots of land for participating in this project.

The Jibalus Salam project is similar to all the other kuffaar schemes in which ownership by sectional title is encumbered with a host of such conditions which are incongruous and baseless in terms of the Shariah.

The Deeni stipulations in the agreement do not validate the contract. Muslims who wish *"to move away from fitnah"* should rather acquire small holdings where they may live freely and independently and not under concentration camp restrictions which interfere with and deny one's liberty and ruins one's peace of mind.

The numerous incongruous restrictions emulated from the kuffaar are in total negation of the freedom which is a vital attribute of *ownership*. Any sale encumbered with conditions which restrict the free operation of ownership or which are favourable to one party is *faasid* and haraam. It appears that the directors of the scheme will act as if they are the owners while the owners of the plots of lands will be their prisoners.

MUFTI TAQI'S CORRUPT FATWA

Question

Is it permissible for women to look at the picture of any Aalim, Shaikh or Buzrug whose gives talks on YouTube, television and other social media platforms? All of these buzrugs are namahaarem for the women?

Answer

If there is no fear of fitnah or lust then it is permissible for women to look at a video-talk of a reliable Aalim/Shaikh. But, since fitnah cannot be initially assessed, it is therefore precautionary for women not to look at the pictures when listening to the lecturer.

(End of the corrupt fatwa)

COMMENT

The aforementioned 'fatwa' to the question posed by a Pakistani lady, was issued by the darul ifta of Mufti Taqi. Every Muslim with healthy Imaan regardless of him/her lacking in Islamic Knowledge can understand the stupidity and invalidity of this corrupt fatwa.

Mufti Taqi is a halaalizer of haraam pictography, hence he and his darul ifta are in tight spots when such questions are posed. In seeking to wriggle out of the tight corner, these muftis adopt stupid fence-sitting stances which highlight the silliness and *butlaan (invalidity)* of the 'fatwas' which they disgorge by way of sucking their thumbs.

Firstly, the Qur'aan Majeed prohibits men and women looking at one another. *"Say to the Mu'minaat to lower their gaze and to guard their chastity……" (An-Nur, Aayat 31).* The first step towards zina (fornication/adultery) is the *look*, hence the Qur'aan prohibits *looking* without restrictive conditions. That is: it is haraam to look regardless of the assumption that the look is without lust. That the look is without *lust* is a shaitaani hallucination of the nafs. The Qur'aanic command is not abrogated on the basis of the hallucination of the look not being accompanied by lust.

The Qur'aan commands: *"Do not come near to zina."* The *look* takes one near, very near to zina. In all cases, at least zina of the mind and heart is the first effect of the *look*. Even the moron mufti acknowledges in his fatwa that the *Ihtiyaat (safety/precaution)* necessitates abstention from *looking*.

Rasulullah (Sallallahu alayhi wasallam) said that the zina of the eyes is in *looking… and the heart desires (zina)."* But this wayward mufti says that it is permissible. Furthermore, he compounds his haraam, baatil fatwa with the kufr of pictures. Thus, the sin is a compounded double one: The sin of looking, and the kufr sin of believing that the haraam picture is halaal, and deceitfully encouraging women to stare at the ugly snouts of the so-called 'buzrugs' who advertise themselves on the worst kind of haraam media such as youtube, facebook and the like.

As far as the prohibition of *looking* is concerned, the Fuqaha have ruled that if one is aroused by looking even at one's mahram female, e.g. niece, aunt, etc., then looking at her is forbidden. In one Hadith it is mentioned: *"Every eye is adulterous."*

Despite the mas'alah being so palpably clear, the mufti befogs it with his stupid nafsaani answer because he is in a quandary stemming from his halaalizing of pictures.

The correct fatwa is simple and straightforward: ***Pictures are haraam. It is haraam for women to look at the ugly faces of the stupid molvis, shaikhs and crank buzrugs who appear on the satanic media screens. The sin is of an aggravated kind.***

IBAADAT IN SPACE

The following question come from a Brother in Malaysia:

Question

A young family member asked a question regarding Salaah, etc. aboard the international space station and sent some Fataawa from the Malaysian Fatwa Council regarding it. Please find file in attachment with the Fatwa.

People generally stay in space on these space station's for approx. 6 months at a time. Some years back the Malaysian Fatwa Council wrote up some Fataawa regarding the performance of Salaah and Saum etc. for the person aboard the space station.

Please comment on the Fataawa as they have taken general rulings for Tayamum, Salaah of a person who is bed-ridden and when a person is starving to death to eat haraam, etc., and used it to prepare their fatwa. Please advise. Is their fatwa valid?

Answer

It will suffice to say that the chaps who issued the so-called 'fatwa' for performing Salaat, etc. in space, are morons. They are jaahils who lack understanding of the Deen and the objective for which Allah Ta'ala has placed man on earth.

Firstly, it is not permissible for a Muslim to voluntarily place himself in a situation where he will not be able to execute the teachings of Islam correctly as ordained by Allah Ta'ala. It is haraam for him to become bedfellows with kuffaar who wallow in janaabat and kuffaar, and to spend days or weeks or months with them in space consuming their haraam, filthy food, remaining in the state of *janaabat* and *najaasat* and abstaining from performing Salaat, etc. correctly. All of these evils are by volitional choice, and this is haraam. How can a man of Imaan feel snug in the company of kuffaar? Only a man who is either bereft of Imaan or whose Imaan dangles by a thread in readiness for extinction will be able to tolerate the *Jahannami* situation in which the kuffaar revel.

The morons are misguided. The 'ibaadaat' which the Muslim astronaut performs in space after having voluntarily cast himself into the haraam situation together with kuffaar colleagues, are not valid. On return to earth, he will have to make qadha of all the Salaat and Fasts which he had missed. The so-called 'tayammum', etc. presented as the basis for their stupid extrapolation are of no validity in this satanic scenario. Their fatwa is baseless and corrupt.

Assuming that space travel ever becomes a reality such as plane-travel, then it will devolve on the Ulama at that time to issue the correct fatwa. For the present, our Fatwa is that the Malaysia fatwa is bunkum. The nonsensical opinions are devoid of Shar'i substance and the so-called 'fatwa' is fit for the dirt bin.

The Dunya with the Deen

If a person submits obediently to the teachings of the Deen, then even his mundane affairs will become reformed and corrected. In this regard, Hadhrat Umar – Radhiyallahu anhu - said: "Reform your souls, then your external matters will become reformed."

(Hadhrat Maulana Ashraf Ali Thanvi)

FALSE HAIR AND FALSE IDEAS

Q. Is it permissible for women to add false hair (not human hair) to their hair?

A. The Qur'aan Majeed mentioning the oath taken by shaitaan on the occasion of his expulsion from the Heavens, says:

"I (i.e. Shaitaan) will most surely lead them astray; I shall surely instil false hopes in them; I shall surely command them and they will cut the ears of animals, and I shall surely command them to change their appearances (created by) Allah. Whoever takes shaitaan as a friend besides Allah, verily he has incurred manifest loss."
(Aayat 119, Surah Nisaa')

Every act which is in conflict with the Shariah is the inspiration of Shaitaan. When Allah Ta'ala cursed him and expelled him from the heaven, he (shaitaan) resolved to mislead mankind.

Among the ways in which shaitaan induces people to change the appearances which Allah Ta'ala has created for them, are shaving beards, women cutting their hair, women implanting false hair, tattooing and the like.

It is gross ingratitude and also gross inferiority of complex to be dissatisfied with the natural hair, natural colour and natural appearance Allah Ta'ala has created for people. False hair is satanically deceptive and displays rejection of the manner Allah Ta'ala has created for a person. He knows why he has created people in the manner they find themselves.

The West – the Yahood and Nasaara—who have been the colonial masters of African and Eastern countries for centuries, have cultivated a gross sense of inferiority in African, Arab and Eastern people. These people now believe that even their natural appearances are defective, and that the appearance of the American and European is to be adopted and emulated. This is indeed a most humiliating attitude which exists widely among African, Arab and Eastern people. It is this evil of inferiority stemming from Western slavery that induces Africans, Arabs and Eastern people to believe that their own appearances are ugly and defective, hence the need to adopt the appearances of the Americans and Europeans.

But, instead of rising in esteem, the imitators make greater fools of themselves. Every person is able to understand the folly and stupidity of those who use false hair to 'beautify' themselves. However, the opposite is achieved. They render themselves hideously ugly.

HADYAH (GIFT)

When presenting *hadyah (making a gift),* the intention should not be even acquisition of *thawaab* (reward). Thus, the question of *ihsaan* (rendering a favour) does not develop at all. The intention should be to please the person. Although reward will be received for making someone happy, the intention of the giver should not be *thawaab*.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE QABRUSTAN IS NOT A PARK

Q. According to The Majlis, the Qabrustaan should be in a forlorn state as the mercy of Allah Ta'ala descends on forlorn, dilapidated graves. However, it is mentioned in the Hadith that Rasulullah (Sallallahu alayhi wasallam) planted a branch on a grave. How is the view of The Majlis reconciled with this Hadith?

A. Placing a solitary twig/branch on a grave is not making the Qabrustan a park. The forlornness of the Qabrustaan is not eliminated by one small twig/branch placed on a grave. We said that the Qabrustaan "should not be like a park". If someone puts a branch (not planting trees and flowers) on a grave, the entire Qabrustaan will not become a park. But if flowers are put on the graves, walls are built, tombstones are placed and the place maintained like a garden, then obviously it will become like a park, kuffaar-style as are their graveyards.

Furthermore, despite Rasulullah (Sallallahu alayhi wasallam) placing the twig on a grave, it never became a Sunnah among the Sahaabah. Perhaps one or two Sahaabah emulated it. But it never became a practice with either Rasulullah (Sallallahu alayhi wasallam) or the Sahaabah. Why did Rasulullah (Sallallahu alayhi wasallam) place a twig on a grave only once in his lifetime, and why did the vast majority, in fact 99%, of the Sahaabah not follow this one-time amal of Rasulullah (Sallallahu alayhi wasallam)? Did they not understand the amal of our Nabi (Sallallahu alayhi wasallam)?

Rasulullah (Sallallahu alayhi wasallam) fixed the twig/branch in a particular grave because it was revealed to him that the inmate was suffering severe punishment. Rasulullah (Sallallahu alayhi wasallam) neither placed twigs on other graves nor ordered the Sahaabah to do so, hence this one-time amal never became an established Sunnah. Thus, there is absolutely no basis in the twig/branch Hadith for the kuffaar practice of converting a graveyard into a park.

That Allah's mercy settles on forlorn graves is borne out by the episode of Nabi Isaa (Alahyis salaam). Therefore, those who are truly concerned of the welfare of their buried relatives should not resort to kuffaar practices and stupidly seek to justify their aberrations with Hadith narrations which have absolutely no relevance to the issue.

CHILD-MARRIAGE IN ISLAM

A Brother from Gambia asks:

Question

Is it correct that it is mentioned in Siyar, Dhahabi that Imam Shafi (Rahmatullah Alaihi) saw many women who reached puberty at nine years in Sana, Yemen and that Imam Shafi (Rahmatullah Alayhi) in Sunan Al Kubra, Bayhaqi, reported seeing a grandmother of 21 years in Yemen? Please comment on the statements from Islamic preachers defending the actions of the early generation of Muslim- the act of child marriage, and the venomenous criticism of modernists of today who brand adults who enter into child-marriage as paedophiles.

Answer

All zindeeqs, modernists and those who bootlick and hindlick the western kuffaar should understand well that Islam permits child-marriage. Denial of this irrefutable fact is kufr. Rasulullah (Sallallahu alayhi wasallam), Hadhrat Umar (Radhiyallahu anhu) and many others had entered into such marriages.

Those who chant the western kufr, obscene ideological, pejorative theme of such persons being paedophiles, suffer from the mental malady known as *Ibleesmentia* which the Qur'aan terms *Takhabbutush Shaitaan.* This disease is generally suffered by those who devour interest, but it is extremely *contagious,* and afflicts all Zanaadaqah and Munaafiqeen such as the moron reverends and pundits who masquerade as Ulama.

Allah Ta'ala is the Creator. He has allowed -marriage, hence it is incorrigible kufr to criticize and vilify an institution permitted by our Khaaliq (Creator). Those who have been afflicted with *Ibleesmentia* which in reality is a Divine Curse *(La'nat of Allah Ta'ala)*, have no qualms about a man fornicating and having extra marital relationships with a dozen women, but they satanically find cause for criticizing and vilifying an Institution permitted by Allah Ta'ala. Whilst Allah Ta'ala has allowed it, these moron scoundrels disgorge vituperation on those who avail themselves of Divine Permissibility.

Now understand well! Child marriage is just as permissible as polygamy. And, to Hell with the opponents whose religion is satanism.

DOUBTFUL FOOD

By virtue of his very lofty degree of Taqwa, Allah Ta'ala had bestowed a special barkat to Maulana Muzaffar Husain (Rahmatullah alayh). If any food consumed by him was *mushtabah* (doubtful), it would be immediately vomited out. Besides pure halaal food, his stomach would not accept anything. It would be immediately expelled by means of vomiting.

(Hadhrat Maulana Ashraf Ali Thanvi)

ABOUT CORRUPT FATWAS

Commenting on the corrupt fatwas issued nowadays by the darul iftas, a Brother says:

"Assalamu'alaykum,

In your latest edition of The Majlis publication negating the fatwa of "Mufti" Ismaeel Bassa on organ donation, I noted, as with innumerable other scenarios, that the "Muftis" of today lack the basics of belief, i.e. Allah is the One that grants shifa; Allah has decreed the time of death; it is He who has determined the duration of illness; it is He who is the Creator & this body is not ours to utilise how we wish. It is an Amanah. I also rarely see a reference to A'maal carried out with conviction being the primary means of cure.

I also noticed his answer had no Shar'i proofs and was rather based on secular logic. How I know this is having myself studied secular subjects, proof is based on breaking down a problem in to its constituent parts and applying sequential logical steps to arrive at a solution.

No doubt logical addressing of an issue has its merits, but every Muslim should know that our Aqeedah is not based on our puny intellect and logic. If our logic is at odds with the fundamental beliefs of a Muslim, our logic will be set aside. This is Imaan.

This issue of organ donation was but just one example of why unless the Mas'alah is intricate, I don't ask Muftis questions. Your own conscience is the best Mufti for most daily scenarios.

In fact, I find people consult Muftis nowadays to obtain validation for the promptings of their own nafs and to accommodate their weakness of Imaan. That's why, for example, you'll see so many questions on "Halal" mortgages (which is an oxymoron) where the root of the transaction is interest in another name, often with technical Arabic terminology sprinkled in to give it the flavour of being Shar'iah compliant.

This is very much like Bani Israeel who changed terminology around to accommodate their own desires.

In this era Muslims think the criteria for asking a question is the number of followers the Mufti has & whom he studied by. They will then assume that everything he says is based on Qur'an and Sunnah, failing to realise that the Hadith mentions to the effect that close to Qiyamah the worst of people under the canopy of the sky will be the Ulama.

If a Jahil like me can spot the lack of basics of Imaan in the fatwas of today, it's unbelievable there are not so many others that can't see it.

May Allah Ta'ala protect our Imaan at all times. Aameen.

(End of the Brother's comments).

Yes, in this age, the best Mufti and safest for your Imaan is to act in accordance with the advice of Rasulullah (Sallallahu alayhi wasallam) who said: *"Seek a fatwa from your heart."* Fatwas of Muftis of this eras are generally suspect and even downright baatil, even senior Muftis such as Mufti Taqi. Many fatwas are pure bunkum emanating from *nafsaaniyat*. Never seek a fatwa from a liberal mufti or from a mufti who is not a strict observer of the Sunnah, or a mufti who displays his snout on the haraam satanic social media such as facebook, youtube, etc., or a 00000000mufti who halaalizes pictures.

JANAAZAH SALAAT FOR A DEBTOR

Once when a Janaazah was brought for Salaat, Rasulullah (Sallallahu alayhi wasallam) asked if the mayyit was in debt. When it was said that he has debt, Nabi (Sallallahu alayhi wasallam) asked if he had left sufficient assets to cover the debt. When he was informed that there were no assets, Rasulullah (Sallallahu alayhi wasallam) said: *"Perform the Salaat of your mayyit."*

Nabi (Sallallahu alayhi wasallam) himself refused to lead the Salaat. A Sahaabi said that he takes responsibility for the debt. Only then did our Nabi (Sallallahu alayhi wasallam) lead the Janaazah Salaat. This episode illustrates the gravity of the sin of unpaid debt.

AADAAB MUAASHARAT

The Salafus Saaliheen accorded considerable emphasis of *Aadaab Muaasharat (Social etiquettes)* and this is the demand of the Qur'aan and Sunnah. However, today this has been so much neglected as if it is not a part of the Deen. Leave alone the masses, even the Ulama commit numerous errors in *Aadaab Muaasharat.*

(Hadhrat Maulana Ashraf Ali Thanvi)

WOMEN AND THE ERROR OF A SHAIKH

Q. A shaikh who follows the tareeqah of Hadhrat Maulana Thanvi (Rahmatullah alayh), but who is not an Aalim, encourages females to attend university. He also invites women to attend his majaalis. He says that Hadhrat Thanvi also used to give bayaans to women. He points out that there are many benefits for women in his talks. Are his views valid?

A. Regardless of the perceived 'benefits' of the majaalis for females, it is not permissible to lure women from their homes to attend gatherings of any kind whatsoever. There is benefit in liquor and gambling as well. Everything on earth has both benefits and harms, advantages and disadvantages. Our criterion is the Shariah. The Fuqaha have emphasized this prohibition with clarity on the basis of the prohibition of females attending the Musjid despite the fact that during the era of our Nabi (Sallallahu alayhi wasallam) women were allowed to attend the Musjid.

The shaikh sahib lacks foresight and baseerat. Assuming that Hadhrat Thanvi (Rahmatullah alayh) did have majaalis for women, then too, it in no way whatsoever cancels what the Fuqaha have ruled. The personal *amal* of Hadhrat Maulana Thanvi does not abrogate any tenet of the Shariah. The personal practice of Hadhrat Thanvi may not be presented as a *daleel* for an act which is in conflict with the Shar'i view which has reached us from the age of the Sahaabah.

A conflicting view/ practice of an accepted Aalim/Wali shall be given a suitable interpretation, if possible, to reconcile it with the Shariah. If such an interpretation is not possible, it shall be set aside and not propagated nor acted on. But never is it permissible to cite it as a daleel for any practice which is in conflict with the Shariah.

The argument of *"women would also come to Rasulullah (sallallahu alayhi wasallam)"* was better understood by the Sahaabah and the Aimmah Mujtahideen. Despite their awareness, they decreed that it is not permissible for women to emerge from their homes to participate in even the best and noblest gathering, namely, the Fardh Salaat, and at the best and noblest venue, namely the Musjid.

We are not aware if women would attend the majaalis of Hadhrat Thanvi (Rahmatullah alayh). Nevertheless, the final word is the Shariah, not the *amal* of any Wali/ Buzrug/Mufti, which happens to be in conflict with the Shariah.

Even if there are separate facilities, women may not attend any majaalis. Furthermore, in our present age, almost all the women are able to read and write. There is literature available in abundance for Islamic learning. Almost all of them are experts with the computer. They write to Ulama for masaa-il. We as well as other Ulama receive innumerable letters from females on Deeni issues.

TABLIGHI ZULM

A Sister whose father is a member of the Tablighi Jamaat, telling her sad story, says:

"I would like to know the rights of parents in the following situation: From the time we were born, no attention was given to us children nor love. My father joined the Tabligh Jamaat when we were small kids. He started going four months every other year, leaving us with barely enough. He always called us his enemies, saying it's in the Qu'ran, Naudhubillah! We were beaten up for very small mistakes, forced to fast all Sunnat fasts and pray all the Sunnats, and go to Ta'lims. If we didn't we were beaten. We were never taught Deen. We were expected to know everything and do everything right. We were taunted for every thing we ate and drank, and my mother was more or less the same. As we grew we all hated to be at home and so my sisters got married early just to be away from home. My brothers were thrown out.

I got married too but came back, and things have only become worse with me. Many times I was told to work but I refuse because it's not permissible. There is a lot of harshness towards me. I have been thrown out of the house too, so I went to my brother's house. I had gone into depression. I started hating my parents.

After leaving my husband, we decided to live all together, my brother and I, as parents are old, and nobody to take care of them. But our parents don't really want to live with us because they find us a burden as my brother has low income and my father is working but doesn't want to support us in the house. He says it's my son's responsibility to feed me. Things are worse in the house, not better.

My father is very Tablighi, and he expects us to be the same. He is always giving us lectures, but all sorts of Haraam happen in our house and my father is involved in them like photography, mixed gatherings, etc, we have told them it's haraam but they give justifications. Then they tell the outsiders every thing going on in the house. This is just a brief description of our *haal* with our parents.

Now we are trying to do *Khidhmat (be of service)* to them, but there is no love in the heart. And with all the shouting it creates distance, I have been feeling stressed up, I feel I will go mad with this situation. I feel anger and hatred for them. I feel depressed. Please advise." *(End of the Sister's sad narrative).*

Our Advice and Comment

Your experience is not an isolated one. Innumerable families of Tablighi men languish under the yoke of zulm (oppression) of their jaahil tyrannical husbands/fathers. Allah Ta'ala says in the Qur'aan Majeed:

"His similitude is like that of a smooth rock on which (has gathered) some soil. Then a heavy rain shower falls on it, leaving it (once again) bare (and smooth as it was before the soil had gathered on it)." (Al-Baqarah, Aayat 264)

Generally, this is the condition of Tablighis. There is hardly any *Islaah of the Nafs* in their programmes. Their concentration and emphasis are on their innovatory methods and recruiting followers without ensuring proper self-reformation. The moral corruption and spiritual maladies remain embedded in these people. The overwhelming majority of Tablighis are juhala who quickly become bloated with false ideas of piety and greatness as a consequence of their changed outward appearance. They believe themselves to have attained lofty ranks of piety on the basis of appearance – kurtah, beard, amaamah. In fact even their appearance is not altogether in conformity with the Sunnah. Innumerable of them wear their trousers on and below their ankles.

Their moral corruption is vividly displayed in their *total* abstention from *Mushtabah (Doubtful)* food and in consuming haraam carrion and the like. The villainy of the nafs becomes conspicuoulsy exhibited when they are angered. This kufr feature of disgracing Muslims and assaulting Muslims violently has incrementally come to the surface since the Tabligh Jamaat broke up into two hostile camps. Both camps abolished their sixth principle of *Ikraamul Muslim (honouring Muslims),* and now the unwritten principle incorporated is *Ihaanatul Muslim (Humiliating a Muslim),* hence the mutual *goondagerry* and violence.

Their abject *jahaalat (ignorance)* is illustrated vividly even in the Musaajid. They lack *adab* for the Musjid and for Musallis. They ignore Ahkaam of the Shariah. There is much to say and comment on their jahaalat and moral and spiritual corruption. However, for the sake of brevity we confine our comment to the sad lament of the Sister.

Your father's tyranny is the consequence of two factors: (1) Gross ignorance of the Shariah, and (2) No Islaah of the Nafs. That is why he committed the zulm of going for his fake four month 'tablighi' stints without making adequate arrangements for the family back home. His abuse, shouting and assaulting are the effects of shaitaan's control. He is a slave of his rotten nafs. Whilst he displays piety with his outward appearance and sweet talk when he is in public, he reveals the true colours of his hypocrisy at home by disgorging all the filth in his nafs and heart. When the tap of a barrel is opened, only that which is inside flows. Thus, when your father opens his mouth, the rot and filth inside him gush out.

Sister, this is the general condition of Tablighis, including their molvis. Their piety is like the sand on the smooth rock which gets washed clean as soon as a torrent of rain falls. They pout their lips very 'adeptly' and deceptively with the word 'yaqeen' whilst they are totally bereft of yaqeen. In fact, they lack the haziest idea of the meaning of yaqeen.

Whilst your father is guilty of tyranny (zulm) on his children, you are after all his daughter. Notwithstanding his zulm and villainy you should never become insolent towards him regardless of the lack of love you have for him. Do not give vent to the enmity in your heart. Render *khidmat* to your parents and tolerate with silence their abuse. Do not incur the Wrath of Allah Ta'ala by becoming disrespectful to your parents. Your Sabr and Dua will be well and abundantly rewarded, Insha-Allah.

ISLAAH (MORAL REFORMATION)

Islaah is not achieved only by means of thikr and shaghl. Every evil attribute has a different remedy. Even if a single evil trait remains, the Path (of Reformation) will remain blocked. In fact, sometimes a corrupt person's spiritual disease worsens with thikr and shaghl. Such a person gains the idea of himself having become holy on account of his thikr and shaghl. In this way sometimes the person develops *ujub* (vanity/self-esteem) because of thikr and shaghl. The remedy for this malady is some other *mujaahadah* other than thikr and shaghl.

When Hadhrat Abu Saeed Gangohi (Rahmatullah alayh) commenced thikr and shaghl, his Shaikh, Hadhrat Nizaamuddin Balkhi (Rahmatullah alayh), ordered him to cease thikr and shaghl. He then appointed Hadhrat Abu Saeed to be the caretaker of hunting dogs. This was to cure him of the malady of ujub.

(Hadhrat Maulana Ashraf Ali Thanvi)

A BASELESS CUSTOM

A baseless custom in which even well-learned persons are involved is to slaughter a goat/sheep for the attainment of shifa' (cure) from sickness. If it is said that the purpose is Sadqah, the response is: Then purchase meat or food and give it as Sadqah to the poor. Why is this not done? The objective is in fact the act of slaughter which is baselessly believed to be a medium for shifa'.

Ignorance of the Mureeds and of the Shaikh

Nowadays, neither does the Shaikh understand the status of the mureed nor does the mureed understand the status of the Shaikh. *(Both dwell in ignorance).* This is the condition of such mashaaikh of this era who are not deceits. As far as the bogus 'shaikhs' are concerned, they are in total mess.

The concern of the bogus peer (spiritual guide) is only the money of the mureed on which his (the shaikh's) gaze is focused. The ignorant mureed labours in the misconception of acquiring the spiritual wealth of the sheikh without having to struggle in the Path.

Once a mureed narrated his dream to his sheikh. The mureed dreamt that while his own fingers were filled with faeces, honey was flowing from the fingers of the sheikh. Hearing this, the sheikh said: "Your dream is correct. You are a dog of the world and I am a man of the Deen." The mureed said: "Hadhrat, I have not completed the narration of my dream. I saw that that you were licking my fingers and I was licking your fingers."
(The shaaikh then went into a rage, sharply rebuking the mureed for the 'disrespect').

The interpretation is quite obvious. The sheikh was acquiring worldly benefits from the mureed. On the other hand, the sincere mureed was gaining some benefit of the Deen from the sheikh.

Nonsensical Titles

Nowadays considerable *takallufaat* (pretentious show and futile ceremony) has become customary. We are witnessing the introduction of new titles. Someone is titled 'Shaikhul Hadith', and someone is called 'Shaikhut Tafseer'.

During the era of the Akaabir the degree of simplicity was such that the title, *Maulana* was restricted to only Maulana Muhammad Qaasim (Rahmatullah alayh – the Founder of Darul Uloom Deoband). All others were referred to by the title *Molvi.*

The reality is that those Akaabir were the Repositories of Excellences and Perfection, hence they were not in need of long, ostentatious and customary titles.

(Maulana Ashraf Ali Thanvi)

ZULM?

It is mentioned in the Hadith that a person who curses the zaalim (the one who has oppressed him), has extracted vengeance. In other words, Allah Ta'ala will not defend him against the oppressor since he (the oppressed) by cursing has taken revenge.

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: "When Allah Ta'ala desires to award a gift to a person, He appoints an oppressor to oppress the person. As a result of the Sabr (patience) of the oppressed one, he becomes deserving of the gift from Allah Ta'ala.

WAHDATUL WUJOOD

It is narrated in a Hadith in Muslim Shareef that on the Day of Qiyaamah, Allah Ta'ala will say to a person:
"O Son of Aadam! I was sick, but you did not visit me." The man will respond: "O Allah! How could I visit you when you are Rabbul Aalameen (i.e. how can You become sick)?" Similarly, Allah Ta'ala will say: "O Son of Aadam! I was hungry but you did not feed Me. ……..I was thirsty, but you did not give me water." The person will respond in the same manner as mentioned above.

Sickness, hunger and thirst are the conditions and attributes of people. Why does Allah Ta'ala relate these states to Himself? The answer is that the Accepted *(Maqbool)* servants of Allah Ta'ala have acquired a *kaamil (perfect, extremely lofty)* state of *Fana (Divine Proximity).* Hence, Allah Ta'ala relates their conditions to Himself. This is the meaning of the concept of *Wahdatul Wujood (Unity of Existence).* Whatever is asserted to it more than what is mentioned in the Hadith is *ghulu' (haraam extremism).*

(Hadhrat Maulana Ashraf Ali Thanvi)

Saff Formation

Hadhrat Maulana Gangohi (Rahmatullah alayh) would wait at the time of Imaamate for the *sufoof* (Salaat rows) to be correctly formed. Only after being satisfied that the sufoof are correctly formed would he commence the Salaat.
(Hadhrat Maulana Ashraf Ali Thanvi)

This was the Sunnah of Hadhrat Umar (Radhiyallahu anhu). He would even walk between the rows to ensure correct formation.

Correct Saff-Formation requires the saff to be straight, and this is achieved by the heels being in line, not the toes. Also, the shoulders must touch. There should be no gap whatsoever between the shoulders of the musallis.

BRIBERY

It is narrated in the Hadith that bribery blinds the eyes of even a wise, just man.

MASNOON IBAADAT

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:
"During the Mubaarak month of Ramadhaan I desire to engage more in such Ibaadat which is *Mansoos* (narrated in the Sunnah).

JABRIYYAH AND QADRIYYA SECTS

Nothing *Ikhtiyaari* (i.e. volitional) on earth comes into existence without two *wills:* The Divine Will and the will of the person. Those whose focus was only on the will of man, became the Qadriyyah, and those whose focus was only on the Divine Will became the Jabriyyah. Those whose focus is on both Wills, are the Ahlus Sunnah.
(Hadhrat Maulana Ashraf Ali Thanvi)

PICTURES AND ALCOHOL

Nowadays two evil acts have become widespread: pictures and alcohol. Someone asked: Due to *umoom balwa* is there scope for relaxing the prohibition? Hadhrat replied:

"*Umoom Balwa* is not valid in issues of *hillat (being halaal) and hurmat (being haraam).* Umoom Balwa is valid in *najaasat* and *tahaarat,* and that too if there is difference of opinion of the Salaf.
(Umoom Balwa: widespread – extensive and intensive indulgence).

(Hadhrat Maulana Ashraf Ali Thanvi)

Haraam pictography, pornography, riba, shaving the beard, intermingling of the sexes, abandonment of hijaab, women travelling without mahrams, etc., etc. are all vices which prevail intensively and extensively.

The principle of *Umoom Balwa* does not apply to flagrant sin and haraam deeds.

True Divine Love

True Love for Allah Ta'ala is not cultivated only by means of *thikr* and *shaghl.* The method is observance of all A'maal-e-Saalihah with sincerity (i.e. total submission to the Shariah). Thikr and shaghl create a temporary state of enthusiasm which dissipates after some time.
(Hadhrat Maulana Ashraf Ali Thanvi)

Questions and Answers

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(Continued from page 5)

sequence of both Haraam and Makrooh Tahrimi is the Fire of Jahannam. That is, the perpetrators of Haraam and Makrooh are deserving of the punishment of Jahannam.

Fardh and Waajib are practically the same. These terms mean compulsory. The difference in these words is of a technical and academic nature.

Q. Is it correct that the tafsir Ruh Al Ma'ani had mentioned that the Angel was sent to blow the soul of Esaa (Alaihis Salaam) into the womb of Mariyam (Alaihas Salaam) when she was 13 years old? Others in the same tafsir reported that she was 15, 10 or 12 years old. Please comment. There is growing disdain and disparagement for early marriage among even muslims today, and it seems early marriage was the norm in all Muslims communities of old.

A. Yes, it was a norm. There is difference of opinion regarding the age of Hadhrat Maryam (Alayhas salaam) when this episode transpired. But she definitely was a child. The disdain and disparagement you mention are the effects of kufr of those who bootlick and hindlick the western kuffaar.

Q. When laybying and item, can the seller put down conditions for laybye such as:

1) Laybye is for three months.

2) Item will be kept aside only after 50% is paid.

(i.e. until 50% the money has been paid, will be kept aside as amaanat)?

A. The first condition is permissible. The second condition is not valid. The item has become the property of the buyer when he paid the deposit. The seller holds it as an Amaanat until he receives his full price. If on the expiry of the three-month period, the buyer does not turn up, then the seller may sell the item. If a profit is made, it will be for the buyer and has to be held in trust. If there is a genuine loss, the buyer is liable for it. The seller may not sell the item for less than its fair market value. If after a year the buyer has still not surfaced, then the deposit plus the profit must be given as Sadqah to the poor. However, should the buyer appear after the Sadqah was given and demand his item/ money, then the seller has to reimburse him, and the thawaab of the Sadqah will be for him (i.e. for the seller).

Q. Replacing 4x car tyres is getting costly. This can easily cost about R6000. The condition of SA roads are becoming terribly poor. Potholes are big, common and almost on every road. By bursting one's tyre due to such potholes on the roads we use everyday, will cost one a lot of money to replace the tyre.

Can taking out a type of a car-tyre insurance or something similar be permitted in such conditions we living in? Some tyre companies offer such services that you pay for example R100 a month to cover your tyre should it be damaged by potholes.

A. Tyre insurance and all kinds of insurance are haraam. Even the so-called 'islamic' insurance deceptively dubbed 'takafol' is haraam.

Q. Is a nikah without witnesses valid? The khutbah was read and the proposal and acceptance were also done.

A. Nikah without witnesses is not at all valid. The khutbah is not among the fundamentals of Nikah.

Q. Is a Nikah without Mehr valid?

A. A nikah will be valid even if mehr is not agreed on. However, it remains the right of the wife to ask for her mehr as long as she does not expressly waive and forgive it.

Q. Is there any other feast besides the walimah? Can the bride's parents also organize a feast/reception?

A. Besides the walimah, there is no other feast according to the Shariah. The customary feasts and receptions are bid'ah and not permissible. These receptions are further aggravated by many sins.

Q. Are tampons permissible.

A. Tampons are unnatural devices of Iblees. These confounded items are not permissible, unless there is a valid medical reason. The filth of haidh has naturally been designed for expulsion, not for retention and diffusion into the body for the production of disease.

Q. A debtor who owes me a large sum of money asks me to give him Zakaat which he will return to me as payment of his debt. Will my Zakaat be discharged?

A. When giving him the Zakaat, this condition may not be stipulated. If the Zakaat is given to him on the understanding that he has to return it to you, then your obligation will not be discharged.

Q. Is it permissible to sell skins of all animals if these are cured of all impurities?

A. The skins of all animals, except pig skin, are halaal. Such skins may be sold.

Q. One son of my father is illegitimate. He was born before my father married my mother. My father has died and the illegitimate son who is an adult is demanding his share of inheritance. What is his share?

A. If the one son of your father is truly illegitimate, then he does not inherit in your father's estate. He has no share in the estate of his biological father. He inherits only in his mother's estate. According to the Shariah, a man who father's an illegitimate child is not his/her legal father. The illegitimate child inherits only in his/her mother's estate.

Q. If the Janaazah is brought for Salaat at a Makrooh time (sunrise, zawwaal or sunset), should the Salaat be performed?

A. In this case, the Janaazah Salaat should be performed. However, if the Janaazah is ready for Salaat prior to the Makrooh times, but the Salaat was delayed, then in this case it will not be permissible to perform the Janaazah Salaat during the Makrooh times.

Q. A Janaazah was brought to the Eidgah on the Day of Eid. The Janaazah Salaat was performed after the Eid Khutbah. Was this the correct procedure?

A. No, it is not the correct procedure. The Janaazah Salaat was supposed to have been performed after the Eid Salaat, but before the Khutbah.

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IMMORAL INSTITUTIONS

A Brother writes:

"It would be advisable if you would provide a referenced treatise on how emerging from the home for secular education for females does not fall within the remit of *dharoorah (real need)*.

Many argue that it falls within the scope of necessity and no where does Qur'an expressly prohibit it. They say where is the proof? Some even argue that secular knowledge falls under Ilm.

Therefore, with the support of the likes of Mufti Taqi's artistry with words, they argue secular education in Afghanistan for example is permissible if laws of hijab are observed.

People go so far as to say that since institutionalized secular education did not exist in the time of the fuqaha, who drew up understanding of what is *dharoorah*, we now live in an era where secular education needs to be added to that list.

It would be helpful if you could provide a detailed referenced response on your website, as I know many people who are floundering, and even arguing that the Fuqaha's interpretation of Islam is a medieval one and that Allah Ta'ala has given us *aqal* and we should use it." *(End of the Brother's letter)*

COMMENT

To understand the evil and prohibition of zina, drugs, liquor, music, intermingling of sexes, association with immoral human flotsam including homosexuals, lesbians and the like, kufr and immorality there is no need for a 'referenced treatise'. Any Muslim who fails to understand these obvious evils and the obvious corollary of Shar'i prohibition, is bereft of Imaan despite him/her claiming to be Muslim and even if he/she performs Salaat and Fasts.

Hidaayat comes from only Allah Ta'ala. Allah Ta'ala has created some people for the specific purpose of being fuel for Jahannam. The type of people who argue in favour of Muslim girls attending brothel educational institutions are of the *Hasabu Jahannam* (Fuel for Jahannam) kind. No amount of convincing will ever convince them.

When a person denies that faeces stinks, you can try to argue and convince until doomsday, he will never understand because his very corrupt disposition is beyond redemption. His brains have been polluted and vermiculated by Ibleesi urination. Shaitaan urinates into the ears of people of the type mentioned.

The issue of 'dharoorah' is a satanic fallacy in this context. Activities which ruin Akhlaaq and even deracinate Imaan can never be in the class of Dharoorah. Universities are confirmed satanic institutions oversaturated with obscenity, immorality and kufr. If a person is not kaafir at heart, then he/she will readily understand that it can never be permissible for even Muslim males to acquire secular education at these satanic institutions of immorality.

We have written much on this subject. Numerous arguments have been presented to draw attention to the zina, drugs, music, liquor, intermingling of sexes and destruction of Akhlaaq and Imaan as the reasons for the prohibition. But those doomed for Jahannam will not understand. Just forget about them and concentrate on your own Imaani well-being. We are living in an era about which Rasulullah (Sallallahu alayhi wasallam) said: *"Leave the affairs of the public."*

This refers to the type of people you have mentioned in your letter.

SALAFI CLAIMANTS OF IJTIHAAD AND THEIR STUPIDITY

Fiqh is an extremely delicate and subtle science. These claimants of Ijtihaad become embroiled in it without understanding. The reason for their not understanding is lack of *Noor-e-Fahm* which is acquired only from the *Suhbat (Companionship)* of a genuine Buzrug. However, they *(Ghair Muqallideen)* have an aversion for this due to *istikbaar (pride),* and this is the reason for their deprivation.

Their stupidity is that while they desire the whole world to make their taqleed, they flee from Taqleed. What perfection *(kamaal)* distinguishes them to cause others to become their muqallideen? In a conversation with a ghair muqallid Aalim, I said to him that the basis of *Ittiba' (following / making taqleed)* is not the gamut of Dalaa-il, but is *Husn-e-Zann (i.e. having confidence based on a good opinion).*

Your reliance on Ibn Taimiyyah and Ibn Qayyim is based on *Husn-e-Zann.* You believe that whatever they say is based on the Qur'aan and Hadith. Therefore, you do not seek dalai-il for their views. Whatever they say, you accept. *(This is in fact, blind taqleed based on Husn-e-Zann).* But I can show you that they resort to wholesale fatwa without having any Qur'aan and Hadith basis for substantiating their claims.

In some ludicrous cases they cite the dalaa-il of the opposition, and without answering *(the dalaa-il)* they proffer differences. They do not present the daleel for their claim.

Similarly, is our reliance on Imaam Abu Hanifah (Rahmatullah alayh) based on *Husn-e-Zann.* We believe that what he said is based on the Qur'aan and Hadith, hence we do not await detailed dalaa-il. Now what is the difference?

The ghair muqallid Aalim responded: *"What you have explained is correct."*

SPIRITUAL PROGRESS

A Buzrug said that a Siddique (the highest category of Auliya) undergoes seventy changes night and day. Even a Kaamil Wali undergoes so many changes. There are two kinds of *Tabdeeli* (change in disposition): *Tabdeel ilal Khair* (Changing towards goodness), and *Tabdeel ilash Sharr* (Change towards evil).

The Siddique undergoes *Tabdeel ilal Khair.* Thus, he is constantly elevated. By this progress he rises higher and higher.

(Maulana Ashraf Ali Thanvi)

Questions and Answers

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Q. Is it permissible to lease a shop to a Muslim who will also sell liquor and pork? 90% of the items will be halaal. A molvi says that if more than 50% of the products are halaal, then it is permissible. Please comment.

A. How can it ever be halaal to aid in sin and transgression? Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* There are many issues for which laymen require only the fatwa of the heart. A heart unsoiled with the filth and darkness of reckless sin will spontaneously proclaim the correct 'fatwa'. This is termed *Firaasat*. It is such intuition which provides rectitude and Haqq without the need for reasoning. The apprehension of Haqq is by Divine Inspiration. But there must be *noor* in the heart for the acquisition of this aptitude which is a natural propensity of unadulterated Imaan.

If a Muslim tenant deals in haraam in even one item, e.g. he sells liquor or pork, then it is not permissible to hire premises to him regardless of more than 50% of his income being halaal. The molvi spoke bunkum.

Q. What should be the age of an animal for Aqeeqah?

A. The attributes of Aqeeqah animals are exactly as Qur'baani animals. The goat/sheep must be one year or more.

Q. A non-Muslim woman embraced Islam, not her husband. He is now cruelly abusing her. How can her marriage to the kaafir husband be annulled?

A. The marriage of the non-Muslim woman who has embraced Islam has automatically been annulled because the husband did not embrace Islam. After a period of three haidhs (menses) she is free to marry a Muslim.

Q. Kindly advise regarding the following:

I had invested about 10 years ago in DMC properties. I bought shares in two different properties . Money invested :150 000 and 200 000 respectively. I had been receiving a monthly income from both properties.

Since 2014 , there was a legal dispute, and then monthly income was not regular from both properties and sometimes no payment was received .

Currently, no profit is received from one of the properties in the past year, but I am receiving profits from the other property R400 rand monthly.

It has come to our attention that this is not a shariah compliant investment .

Although income is derived from rental only, the legal aspect and contract is not shariah compliant. The company is refusing to pay out and is also not performing well. The company has put the properties on auction for several years, but they are not getting a good price. So I am stuck with this non-shariah investment.

I like to know whether it will be permissible to calculate the total income received in the past ten years from both ,since inception and offset it with amount invested as there is no hope of ever getting my money back or property getting sold.

The company does not respond to queries and makes excuses all the time and says that they are waiting for it to be sold.

According to my calculation I received R204,000 approx. from both properties to date. Can I write off the one property, and make a note in my will that if it does ever get sold then the money be regarded as interest for distribution as directed by the Shariah?

A. If the returns you are receiving are from rental income, the money is halaal although the initial contract is not compliant with the Shariah. You may therefore continue accepting whatever rental share is given to you. When the property is sold, then you still have to be paid your share of the property which may be substantially more than the R200,000 you had invested.

Q. I went from my home to a town 30 km away. This was my intention. However, at this town I decided to go to another town about 60 km from this town. The total distance from my hometown is 90 km. How was I supposed to perform Salaat? I made Qasr.

A. In the case mentioned by you, you had to perform full Salaat, not Qasr, since the niyyat at the time of departing from home was not to travel the *safar* distance of 77 km. The town a few kilometres away is less than 77 km from the first place where you had intended, hence you were not a Musaafir regardless of it being 90 km from your hometown.

Q. The Ulama of Deoband generally do not hold the asaa (staff) when reciting the Jumuah khutbah. However, a Mufti also of the Deobandi school now says that it is Sunnah ghair muakkadah to hold the stick?

A. Holding the asaa while reciting the Jumuah Khutbah is bid'ah. The Mufti Sahib has erred. He should reflect and recall what was the practice when he used to be at the Darul Uloom in Deoband or Sahaaranpur or Jalalabad or anywhere in India and Pakistan where Deobandi Musaajid are located. Now suddenly in South Africa, the bid'ah practice of the barelwis is promoted to 'sunnah ghair muakkadah'.

Q. Is it permissible to make dua for a student who asks for success in his/her matric exams?

A. It is haraam to make dua for

OBLIGATIONS- CORRUPT UNDERSTANDING

Q. The Aalimah girls nowadays are claiming that it is not the obligation of the wife to cook food, do the washing, etc. These are the duties of maids whom the husbands should hire. Is their understanding of the Hadith correct? What is the answer to their arguments which they base on the Hadith?

A. The best answer for these stupid so-called 'aalimahs' is that the only obligation of the husband is to provide the wife with two sets of clothes, basic food and a room, kitchen and toilet. It is not the obligation of the husband to provide a palatial home, furniture, fridge, appliances, lounge suite, wardrobes full of gaudy garments, make-up, powder, shampoos, lotions and the many other items of luxury and comfort which are to be found in the homes of all these stupid women who claim that it is not their obligation to cook and clean the house. It is not even the obligation of the husband to pay for the medical treatment of his wife. Despite all these requisites, needs and comforts not being the husband's obligation, he nevertheless makes these available for a happy home. They should present their stupid understanding about 'obligations' only when they can understand that the husband's obligation is to only provide them a plate of food and a dress to wear and a couple of blankets with a pillow for sleeping. It is not his obligation to pride a nice double-bed with nice foam mattress and beautiful linen, etc. Only if they want to be treated like maids, should they open their stupid mouths with the issue of 'obligations'. A happy home is not created on the basis of just 'obligations'. It requires much more.

It is because of the satanic attitude and stupid brains of these half-male 'aalimahs' who have become monsters and bulldozers, that their marriages generally end in divorce.

Rasulullah (Sallallahu alayhi wasallam) had made it clear to Hadhrat Faatimah (Radhiyallahu anha) that it is her obligation to tend to the household duties such as grinding the wheat, cooking, cleaning, etc. These moron women who act like 'mujtahids' should follow the example of Hadhrat Faatimah (Radhiyallahu anha), not the example of the lewd women of the west. The girls madrasahs have corrupted their hearts and vermiculated their brains.

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haraam. The education as well as the environment where the matric education is imparted is worse than a brothel. In a brothel, morality is destroyed, but in these kuffaar educational institutions, Imaan is destroyed. Therefore, it is never permissible to make dua for being successful in the education of Iblees.

Q. Is it permissible for a woman who is fully covered to go alone to visit her relatives in the same town? I am aware that she may not go beyond the safar distance of 77 km. If my mother is driving, can I go with her?

A. It is not permissible to go with your mother if she is driving, even if your husband consents. Also, it is not permissible to go with even your father without your husband's permission. You can go without a mahram in your town only with the permission of the husband and if it is safe. However, in this present age of fitnah and fasaad, it is not permissible for a woman to go alone even in her neighbourhood even with the permission of the husband and even if she is fully covered.

Q. I have a family member completing Bukhari Shareef. She's an Alimah. What boggles me is that, prior to her starting the Alimah course she wasn't driving, now that she's learning Bukhari Shareef it seems as if the mind has become warped. The direct opposite effect is seen. Why is it that nowadays majority of the ladies studying Deen are becoming more disrespectful. It seems they study Deen to practice less and to find Hilas (excuses and tricks to make haraam into halaal). It seems that modesty diminishes the more they study Deen. Why is this so after acquiring knowledge of the Deen?

A. The girls madrasahs are snares of Iblees, hence these institutions generally produce shaytaanahs who believe they are 'shaykhahs'. Girls madrasahs are potent traps of shaitaan, that is why the little shaytanah now drives. Your relative and all the other girls at these institutions come out as 'jaahilahs', not 'Aalimahs'. One important factor in the production of jaahilahs is the corruption of the hearts of the male teachers. These molvis themselves are jaahils whose lustful cravings make it pleasurable to teach the young girls. The impiety of these male teachers spiritually extends over the girls. Therefore, instead of the smattering of knowledge they acquire cultivating fear of Allah Ta'ala in their hearts, they become satanically shameless and immodest. Shaitaan then teaches them the *heelas*.

Q. According to my knowledge, it is not permissible to make a profit from something someone does not own. As such, while it may be permissible to sublet a residential property, it is not permissible to charge rent at a higher price than the actual rent payable to the landlord. Concerning this Mas'alah, I have some questions:

1) Is it correct for me to understand that for someone to operate a business which provides accommodation for travellers, that would basically only be possible in an owned property and not from commercial rented premises?

2) Would the above business become permissible where it provides some other services in addition to basic accommodation (e.g. meals preparation/ cooking, cleaning services, …) and the profit considered as payment for these services?

3) If no additional services are provided but the person operating the business own some of the furniture (e.g. fridge, washing machine, stove, oven, cupboard, beds, bed linen, etc.), would it be permissible to make a profit and consider this as rental payment for the furniture?

A. 1) If the rented property is furnished or some amenities are provided, e.g. stove, fridge, etc., then a profit will be permissible.
2) Yes, the profit will be permissible if services are provided.
3) Yes, it is permissible as mentioned above.

Q. In the public Gardens, I saw a Blue Atlas tree which we really liked. I snipped a branch for us to keep at home. We still have the branch with blue/ green leaves in a jar of water here. Was it wrong to have snipped it? Are we allowed to do that?

A. Yes, it is permissible. The trees are the property of any particular person.

Q. A mother does catering from home. She sells food to the public daily. Her son wishes to earn an income and she gives him 2 days of the week to cook, but she wants 20% of his profits. Is this request permissible?

A. It is not permissible for the mother to demand a percentage of the son's profit. As his mother she may ask him for anything, but she may not stipulate 20% of his profit.

Q. A woman has several credit cards and owes the bank about half a million. She is extremely generous and helpful to who ever is in need of financial assistance. People think she's rich, but she does not own a penny of her own, rather it is the bank's money that she is using to assist people and also herself. She feels she is not doing anything wrong by paying quite a lot of interest a month when she has to pay her monthly payments. She claims that she pays some fee to the bank monthly so that in the event of her death her debt will automatically be squared and nobody will be burdened with her debt. Is this kind of mentality accepted? Is her charity of any reward for her?

A. This woman is under the spell of Shaitaan. There is no reward for her charity. Her haraam indulgence in riba is satanically inspired. Her argument is baseless.

Q. As far as visitation rules are concerned in a divorce case, how often and for how long can the father see his children? Can he take them home to sleep over? Can he take them for an outing?

A. While the mother is the guardian of the minor (na-baaligh) children, the father always is the guardian. He is entitled to see his children as often as he desires. Obviously a sensible arrangement has to be made for access at a neutral venue. He may take them to sleep at his place only with the consent of the mother. If the father is not a faasiq-faajir, he may take them for an outing with the consent of the mother.

Q. In the case of the children who are baaligh but are staying with the mother, can the father demand that they stay with him despite the fact that the mother feels that the father is not strict enough to keep them on Deen ?

A. The baaligh children have the right to decide with whom they wish to live.

Q. In the case of a car that was purchased by both the spouses (husband 70 % and wife 30 %) how do they resolve the matter of keeping the car according to Shariah?

BURIAL OF ABU TAALIB

Q. A Molvi claims that Rasulullah (Sallallahu alayhi wasallam) had attended the Janaazah of his beloved uncle Abu Talib despite him having died in the state of kufr and shirk. Is this correct? Please comment.

A. This molvi is a moron deviate. Rasulullah (Sallallahu alayhi wasallam) had instructed Hadhrat Ali (Radhiyallahu anhu) to throw the body of Abu Taalib in a hole in the way in which a dead animal is buried. Thus was he buried unceremoniously without the presence of Rasulullah (Sallallahu alayhi wasallam).

Furthermore, at the time of Abu Taalib's death which was also the year in which Hadhrat Khadijah (Radhiyallahu anha) had died, Janaazah Salaat had not yet been introduced, and this was the 10th year of Hijrat.

Questions and Answers

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A. If they are disputing about the car, they should sell it. The husband should take 70% and the wife 30% of the proceeds.

Q. The husband raped his stepdaughter (the daughter of the woman he married). Is his nikah still valid?

A. If the husband raped his step daughter, then his wife (the girl's mother) is haraam for him. They have to immediately separate. He should also issue Talaaq Baa-in. Living together will be adultery.

Q. If after closing the grave it was realized that the mayyit was not placed facing the Qiblah, should the grave be opened for rectifying this error?

A. It is not permissible to open the grave for this purpose. Just make dua for the maghfirat of the mayyit. It is indeed a fearful sign that the mayyit was buried without facing the Qiblah. This error was induced by Allah Ta'ala.

Q. What is the ruling if the mayyit is buried without ghusl? Should the grave be opened and the mayyit be given ghusl?

A. No, the grave may not be opened. This misfortune has befallen the mayyit by the decree of Allah Ta'ala. There is no way of correcting this error. Just make dua for the forgiveness of the mayyit.

Q. What should the muqtadis do if the Imaam by mistake recites a fifth Takbeer in Janaazah Salaat?

A. They should not recite the fifth Takbeer. They should wait, and make Salaam when the Imaam makes Salaam. The Salaat will be valid.

Q. The Imaam mistakenly made Salaam after the third Takbeer of Janaazah Salaat. What was he supposed to do after this error?

A. He was supposed to recite the fourth Takbir thereafter and make Salaam.

Q. The Janaazah was mistakenly placed wrongly. The Imaam therefore stood by the legs of the mayyit for the Janaazah Salaat instead of by the breast. Was the Salaat valid?

A. Yes, the Salaat was valid.

Q. According to the Hanafi Math-hab, it is not permissible to perform Janaazah Salaat inside the Musjid. Does this also apply to the Eidgah?

A. No, it does not apply to the Eidgah. Janaazah Salaat may be performed in the Eidgah.

Q. A Muslim man committed zina with a kaafir woman. The child born of this relationship was given to the Muslim biological father. During infancy, the child died. What is the Shariah's position regarding the Janaazah service for this child?

A. *This illegitimate child is related to only his/her kaafirah mother, not to the Muslim biological father. Islamic rites of Janaazah will not be accorded to this child.*

Q. What should be done if a female deceased has nail polish on her nails? Will ghusl be valid?

A. Ghusl will not be valid. It is incumbent to remove the nail polish otherwise ghusl will not be valid, and also the Salaat will then not be valid.

Q. In September I joined some groups on Tarbiyat of children and Children's Imaani-Amaal which are run by a woman in South Africa. Her name is Saeeda. She said whatever she posts, she takes from the Mudhakira program of Maulana Yusuf Bikhoo.

Today she posted on her status regarding a ghusl program by Fordsburg Muslim Youth organization and about a book, Ten amazing Sheikhas written by Gadija Bester from al Tanzil, both look doubtful to me.

Trusting anyone is so hard. I asked her if these groups she posted about are Haqq, she said yes. So I'm asking please, are these groups okay and is it alright to be in her groups

A. To safeguard your Imaan and Akhlaaq stay away from all these internet groups. They are all garbage.

Q. I have made qadha of a few years of Salaat. But I did not make qadha of Witr. Someone said that because I did not make qadha of Witr, the qadha of Isha' was not valid. Do I have to repeat the qadha of Isha'?

A. Isha Qadha is valid even if Witr was not made. Your Isha Qadha are all valid. You should now also make qadha of Witr.

Q. I live in Nelspruit and shall be going to Azaadville where I intend to stay more than 15 days. However, I shall also be going for a day or so to Johannesburg from Azaadville. Johannesburg is about 40 km from Azaadville. Do I perform Qasr in Johannesburg or full Salaat? On returning to Azaadville from Johannesburg, how should I perform Salaat?

A. In Azaadville you have to perform full Salaat since your intention is to stay 15 days or more. You will continue to perform full Salaat even when going to another town which is less than 77 km from Azaadville. If Johannesburg is less than 77 km from Azaadville, then you have to perform full Salaat in Johannesburg and in Azaadville.

Q. Sunrise is at 4.50 am. When will Fajr time begin?

A. If sunrise is at 4.50 am, then Fajr time will commence at about 3.20 am., i.e. one hour 30 minutes before sunrise.

Q. If a person dies as a result of reckless speeding, will it be suicide?

A. If the intention is not to commit suicide then death as a result of the speeding will not be suicide.

Q. Is it permissible for a wife to earn from her home?

A. A wife may work and earn from home only with the permission of her husband.

Q. Is it permissible to invest with Al Mabroor company? If not, why? According to the research of some Ulama, it is permissible.

A. Al Mabroor is firstly a kaafir company. The investor does not become a partner in terms of the Shariah. He does not own any of the assets of the company. He buys a share in the future profits of the company. This is pure riba. This is the fundamental reason for investing in this company being haraam. It is not a valid Shar'i Shirkat. The research of some ulama is putrid and silly.

Q. Is it permissible for a Sunni Muslim female to marry someone from the Nation of Islam?

A. Members of the nation of Islam are not Muslims, hence a Muslim female's 'marriage' with one of them will not be valid.

Q. Is rabbit meat permissible?

A. Rabbit meat is permissible.

Q. What are the scientific proofs and miracles for Islam being the true religion?

A. We believe in Islam, not because of any stupid scientific miracles and figments of hallucination. Our Imaan is the effect of *Hidaayat (Guidance)* from Allah Ta'ala. The Qur'aan Majeed states: *"He guides whomever He wills."* When Allah Ta'ala created mankind, He decreed who will be Mu'min and who will be kaafir.

Q. Will it be permissible to sell timeshare holidays?

A. The timeshare concept is not permissible. Such buying and selling are haraam.

Q. I have set aside $10,000. I

ALLAH'S OMNIPRESENCE

Q. Is it the belief of The Majlis that Allah Ta'ala is everywhere?

A. YES, it is our belief that Allah Ta'ala is OMNIPRESENT. He is here, there and everywhere. The Salafi belief which assigns Allah Ta'ala into a corner of space which He has created, is absolutely corrupt.

The Qur'aan stating that Allah Ta'ala is Omnipresent says: *"He Who is in the heaven is Ilaah (Allah) and on earth He is Ilaah."(Az-Zukhruf, Aayat 84)* Several Qur'aanic Aayaat proclaim the Omnipresence of Allah Ta'ala. While Salafis deceptively claim prohibition of Ta'weel (Interpretation), hence maintain that the Verse pertaining to *Istiwaa alal Arsh (Established on the Throne)* should be accepted in its literal sense, they resort to *baatil ta'weel* of the Aayaat proclaiming the Omnipresence of Allah Azza Wa Jal.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

paid Zakaat of 2.5%. Do I have to again pay Zakaat this year on this amount?

A. Yes, it is compulsory to pay Zakaat every year on the $10,000 as long as you have the cash.

Q. Is it permissible to use a bell for announcing beginning and ending of classes at a Madrasah?

A. A bell may not be used. According to the Hadith, there is a shaitaan with every bell.

Q. How high should an object be to be a valid sutrah?

A. A chair, desk or any raised object or even a stick will suffice as a Sutrah. It is then permissible to pass the musalli beyond the Sutrah.

Q. I bought a plot of land with the intention of building a Musjid. However, due to circumstances I want to change my intention and sell the land. Is this permissible?

A. As long as you have not verbally declared that the land is Waqf for a Musjid, you may sell it.

Q. I have a pet dog. I have been told that it is haraam to keep a dog as a pet. What should I do with the dog? If I turn it out, it will not survive outside in the wilds.

A. If a non-Muslim cannot be found to take the dog, then keep it in the yard and continue feeding it until it dies or a non-Muslim takes it. It should not be cast away to fend for itself because it will be zulm on it.

Q. My friend has some haraam money. I need a loan. Can I accept the haraam money as a loan? The haraam money consists of dividends from an investment with the haraam banks.

A. If it is known that the money being loaned is the haraam riba dividends, then it will not be permissible to accept it.

Q. Is it a prescribed Sunnah to make dua/khatam for the deceased after 3 and 7 days?

A. The 3 day, 7 day, 40 day, etc. khatam/dua practices are bid'ah, and not permissible.

Q. A Brother does a favour for a farmer. He collects money for the farmer and gives the farmer the money the whole year through. At the end of the year farmer gives him 2 sheep as a gift for doing him a favour. Can the Brother use the sheep for qurbaani or does he have to buy a sheep with his own money for qurbaani?

A. The brother becomes the owner of the two sheep. It is permissible to make Qur'baani with these sheep.

Q. In the recent Hajj there was a Mujamala group created by Hajj agents I guess or someone else. However visas for Hajj were being sold at R 80 000 per visa and many bought these visas. Many went on business visas. Is this correct in shariah?

A. The 'mujamala' trick is haraam. The visas were procured in a haraam manner. This is obviously not permissible. Going for Hajj on business visas is permissible.

Q. 1. Recently we moved to Frankfurt. Here there are 2 Muslim groups who conduct Eid milaaps, meetups, etc. One of the group wanted to build a website and I offered my help in building the website and also took hosting for 1 year.

I wanted to know the amount that I have paid. I want to use my interest money, since it is more a website and not related to Masjid. So i want to confirm can I use my interest money to pay off the hosting fees of the website, which is used to convey meetups, eidmilaaps, other programs and they do not have any money. All are using their pocket monies for these meetups, no sponsors etc.

2. Similarly can i use my interest money to pay for a website hosting which is used to convey about free child education, scholarships, meals, etc. This is also meant for charity for Muslim people, but the website is meant only for communication. And can we use interest money to pay for that website as this is NGO and poor.

I am not expecting any reward for these, but just wanted to confirm if i can use it or not.

A. It is not permissible to use the haraam interest money for any of the projects mentioned by you. It is also not permissible to assist any project which is in conflict with the Shariah as the one mentioned in No.1 above.

Q. The deceased had gifted debt to his grandson. However, the grandson did not take possession of the money from the debtor whilst his grandfather was alive. Now that the grandfather has died, what is the status of the debt?

A. Since *qabdhah (possession)* was not taken, the *Hibah (gift)* of the *Dain (debt)* is not valid. Prior to qabdhah, the creditor has the right to make *rujoo'* (retract) and cancel his 'gift'. Therefore, in the case mentioned by you, the debt remains the asset of the deceased and forms part of his estate for the heirs.

Q. The Musjid has installed cameras. Is Salaat valid?

A. The cameras are haraam, but the Salaat remains valid.

Q. Can the wife's family issue Talaaq?

A. The 'talaaq' issued by the woman's family is laughable nonsense. There is absolutely no validity in this stupid 'talaaq'. Only the husband has the right to issue Talaaq. If the wife believes that she has valid grounds for wanting to end the marriage, she should apply for faskh (annulment) at the local Ulama body.

Q. A vehicle is purchased by the laybye system. The seller stipulates that if the buyer does not collect the vehicle after three months, he will levy storage fees. Is this permissible?

A. The 'storage fees' for the vehicle is rental to which the seller is entitled. As long as there is such an agreement, the *Ijaarah* will be valid. The rental must be fixed and agreed in advance.

Q. A furniture dealer sells items such as beds and wardrobes by the laybye system. If the bed for example is not collected after three months as agreed, can he charge storage fees for the bed?

A. Storage fees are rental, and rental is for actual space. If the seller wants to charge rental for keeping a bed, then he has to demarcate a fixed space. This space will be exclusively for the one bed. He may then not place another bed on top of it and charge rental for the second bed as well. Also, he may not use the space of the first bed for the second bed as the first space belongs to the first lessee *(mustajir)*.

Q. In a life and death situation, are kidney donation and kidney

(Continued on page 12)

FANA -ANNIHILATION

Q. Please explain the concept of Fana which the Sufis practised. Is this bid'ah?

A. Fana and the like are not concepts. They are lofty spiritual states which only the select Auliya experience. These extremely lofty states of Divine Proximity cannot be verbally explained. Only those Auliya who experience these states can understand. Even they are unable to explain these elevated states. Fana' is not a bid'ah.

It is not a practice which could be imparted for adoption. It is simply a state of Divine Proximity. There is no theory involved. The Sufis did not 'practice' Fana. By virtue of their Proximity to Allah Ta'ala, He (Allah Ta'ala) draws them into such lofty spiritual states of Nearness unto Him that they become, in entirety, oblivious of their own existence. There is no methodology for this attainment. It is purely the Fadhl (Grace) of Allah Ta'ala as He says in the Qur'aan Majeed:

"Allah selects (draws unto Himself) whomever He wills, and He guides whomever He wills unto Himself."

The first part of this Aayat brings Fana of the Sufis within its scope. It is a Gift of Allah Ta'ala while the second part applies to all Muslimeen. If they resort to *Inaabat* which entails following the Shariah and Sunnah in all aspects, then He bestows the necessary *hidaayat* (guidance) for onward spiritual progress and elevation.

SIGNS OF QIYAAMAH

Among the Signs of Qiyaamah mentioned by Rasulullah (Sallallahu alayhi wasallam) are:

"…..Knowledge of the Deen will be taught for purposes other than the Deen.

The husband will obey his wife (in all her haraam desires and dictates).

The son will become insolent towards his mother.

The son will bring his friend close to himself and distance himself from his father.

Voices will be raised in the Musaajid.

A community will appoint its faasiq (thug/villain) as its leader

At such a juncture, expect red storms (hurricanes, tornadoes, etc.), earthquakes, sinking into the earth, disfigurement (of faces/bodies into apes and swines) and (showers) of hailstones." Natural disasters will become the order.

ISLAMIC DRESS

Q. A mureed who is also the khalifah of a senior Shaikh said: "Once I was leaving for work and Hadhrat (rahimullaah) remarked that it was not forbidden to wear trousers and shirt in a non-Muslim country because they are not specific to a particular religion or people, but that a Muslim should wear a topi." Is this advice valid? Please comment.

A. The Hadhrat's advice is improper. Regardless of a dress not being 'specific to a religion', if it is a kuffaar dress -style, then it is not permissible. It is an error to aver that shirt and trousers are not 'specific with a people'. In fact, it is the dress specifically of western kuffaar – the Yahood and Nasaara. The wholesale adoption of this kuffaar fashion does not negate the fact that it is a dress style specifically of the kuffaar.

It is indeed Imaani deficiency which induces a Muslim to discard his Sunnah dress simply because he happens to be in a non-Muslim country. It is worse if the Muslim happens to be a khalifah of a senior Shaikh of Tasawwuf. There is absolutely no valid reason for a Muslim to discard his Islamic/Sunnah dress merely because he is going to a non-Muslim country.

Millions of Muslims living in kuffaar countries don their Islamic garb without any problem. The honourable senior Shaikh did not apply his mind correctly when he proffered this egregiously inappropriate advice to his khalifah. Along with kuffaar dress come kuffaar attitudes. While the Sunnah dress inhibits a person from flagrant sin, there is no such protection in a kuffaar dress.

The Hadhrat has understood that the topi has greater significance than the Sunnah dress. This notion is incorrect. Just as a barehead is *Tashabbuh bil kuffaar*, so too are the shirt and trouser. If the khalifah finds it plausible to wear a Sunnah topi in a non-Muslim country, what prevents him from a Sunnah dress? The advice is baseless and erroneous.

CONTINUATION OF THE COVID SATANISM

A Brother from the U.K. writes:

"In the UK there is a Shaitaani procedure where the nurses enter schools and spray something called the flu spray.

According to the leaflet, it sheds for 30 days. So it is like the vaccine where they recycle old illnesses but this is sprayed in rooms. The nurses return to the school if some children were off and spray again .

Although my kids do not attend school, we have been floored with an illness that we haven't faced before. It has been years since we have been unwell like this. Even during the lockdown time we did not get ill at all and we lived a normal life. This and the chemtrails we are seeing daily in the sky.

What can we do to protect ourselves from their poisoning? If we don't get vaccinated, they seem to be getting to us through the air with their constant spraying.

Those who have kids at school have said after the flu spray, kids have been so sick that there are only three kids attending school at a time as the rest is extremely unwell.

We do not send our kids to school but we still have been very ill with the same symptoms as the rest but we have noticed a high number of chemtrails in the sky."

Comment

May Allah Ta'ala save you and other thinking, concerned Muslims from the evils of these kuffaar Satanists. Engage constantly in dua seeking the protection of Allah Ta'ala against the villainy of these covid devils. Allah Ta'ala will destroy their evil schemes.

WOMEN – THE MOST POTENT SNARE OF IBLEES

When Iblees, the accursed was rejected and expelled from the heavens, he swore an oath by Allah: *"By Your Grandeur! I shall most assuredly mislead all of them except those from them who are Your chosen servants." (Qur'aan)*

Thereafter Shaitaan supplicated to Allah Ta'ala for potent traps to lure and enmesh his victims. Allah Ta'ala then presented a variety of snares to Iblees. The first snare presented was gold, silver and horses. It was said to Shaitaan: *"With these snares you will be able to entrap people."* Shaitaan said: *"While the snare of gold and silver is valid, it is also bitter like grapefruit."*

When Iblees did not express much enthusiasm for this snare, Allah Ta'ala presented to him the snare of diamonds and precious stones. Shaitaan said: *"O Thou Who are the Best Helper! I require a better snare. Like gold and silver, this snare is not perfect."*

Then the snares of delicious food and luxurious garments were presented to him. Shaitaan said: *"O my Protector! I require a better snare to enable me to entrap the sons of Aadam in such a firm manner which makes extrication nigh impossible."*

Then, the snare of liquor was presented to him. Seeing this snare, Iblees smiled and commented that it will serve his objective considerably. He said that this snare was better than the other snares. Nevertheless, he was not completely satisfied. He wanted an extremely potent snare.

Finally Allah Ta'ala presented to him beautiful women. It is such a snare which will overwhelm the intelligence of men. It was said to him: *"Go, take this snare and ply your trade of deviation and deception."*

When Iblees saw this snare of women, he tripudated with joy and delight. He whistled with pleasure and believed that this snare will be an ocean of fitnah. No one will emerge unscathed from this fitnah.

(From the Mathnawi of Maulana Rumi)

SALAAT NOT ACCEPTED

Rasulullah (Sallallahu alayhi wasallam) said that the Salaat of three people is not accepted:

* A man (imam) who leads people in Salaat while they dislike him.
* The one who performs Salaat when the time is about to expire.
* The one who reduces a free man into slavery.

Nonsensical Titles

Nowadays considerable *takallufaat* (pretentious show and futile ceremony) have become customary. We are witnessing the introduction of new titles. Someone is titled 'Shaikhul Hadith', and someone is called 'Shaikhut Tafseer'. During the era of the Akaabir the degree of simplicity was such that the title, *Maulana* was restricted to only Maulana Muhammad Qaasim (Rahmatullah alayh – the Founder of Darul Uloom Deoband). All others were referred to by the title *Molvi.*

The reality is that those Akaabir were the Repositories of Excellences and Perfection, hence they were not in need of long, ostentatious and customary titles. *(Maulana Ashraf Ali Thanvi)*

Kissing the Hands of the Buzrugs

Kissing the hands of Buzrugs is completely a new development. Despite the presence of great and illustrious Akaabir Ulama during our student days, no one kissed their hands although kissing hands and even feet is permissible. However, this practice gradually becomes customary, then it becomes the introductory step for kibr (pride) and riya (show).

In that era (i.e. of our Akaabir), instead of kissing the hands, there was kissing of the hearts (i.e. true love, respect, honour and service).

(Hadhrat Maulana Ashraf Ali Thanvi)

THE MUTABARRIJAAT

THE NAKED, LEWD EXHIBITIONISTS OF JAHILIYYAH – THE DEVIL'S SHAIKHAS

Allah Ta'ala states: "(O Women!) Remain glued within your homes and make not a display of yourselves like the **tabarruj** (exhibition) of Jaahiliyyah."

Nabi Sallallahu Alayhi Wasallam said: **"A woman is an object of concealment. When she emerges (from her home) shaytaan lies in ambush for her (to create fitnah)."**

Today there are many Shaytaanahs being supported and publicized by immoral zindeeqs who pose as Muslims. These zindeeqs with immoral objectives to serve, are bringing shaytaanahs-lewd women – dubbed as 'shaykhas' to tour South Africa. These daughters of the Devil travel around without mahaareem. They exhibit their ugly faces and forms on TV; they take photos; do not adopt Hijaab, wear colourful clothing to attract fussaaq and fujjaar, publicly expose their ugly faces from which exude La'nat. Their satanic ways and styles are to make them attractive to an immoral public. They shamelessly speak to men without any necessity. They advertise their voice to lure the lustful fujjaar. Their approach is most assuredly in violent conflict and in rejection of the spirit and letter of the Shariah!

These lewd women are going around in public speaking about Afghanistan stupidities which are in total conflict with Qur'aanic Hijaab. They satanically speak of women's so-called 'rights' – 'rights' which the Shariah does not recognize, but so-called Kufr 'rights' which shameless and immoral women are dying for!

Their talks of 'women empowerment' are satanic and haraam because it entails bringing women en masse into the public. Their actions such as gallivanting so shamelessly are proof of this.

Furthermore, they are the guests of extremely evil local organizations who promote zina. They are Shaytaan's media. They are a bunch of Zindeeqs and people should not be fooled into believing that their satanic stations are 'Islamic' merely because of the Arabic terminology they deceptively employ. These Shaytaani media Zindeeqs have made 'Salaam' to Islam – they have bid farewell to Islam which they abandoned long ago. These miserable wrecks of murtaddeen are only 'Muslims' by name!

So-called 'Muslim' Women's Forums are also in the forefront promoting these impure (naapaak) foreign shaytaanah-shaykhas. Their forums operate in violent conflict with the Shariah. Their perpetrations are immoral, obscene and kufr. They are in denial of the Hijaab method of the Qur'aan and Sunnah. Women's conferences are confirmed conferences of the shayaateen.

If they believe that they are Muslim, then these shaitaani shaykhas should remain at home, attend to household chores, look after children and honour their husbands if they do have husbands and children. They should not exhibit themselves in public, for Shaytaan uses them as his 'traps' – traps mentioned by Rasulullah (Sallallahu alayhi wasallam).

Just look at how immoral they are. They even take photos and post them on public platforms! Not a vestige of haya/modesty. They are more shameless than professional prostitutes who ply their immoral trade in privacy. In reality, they are masculinized 'females' or lesbians who display prostitute tendencies. Moreover, these so-called 'Muslim' women's forums are potent traps of shaitaan. Their job is to ensnare males and misguide women into the dregs of kufr and immorality.

Women's organizations and forums – women's activities beyond the home precincts – lightens his burden and maximises the effects of his conspiracies. Participation in the political gatherings and activities of kuffaar – women's conferences and seminars – are all the machinations of Iblees. All such so-called Muslim females who participate in the vile and obscene activities organized by these half-male women of the transgender type, are devoid of natural modesty and beauty. They were not born with such virtues which are the hallmarks of pure, chaste Muslim women. They are the implements and tools of Shaytaan. Shaytaan has lured these women out of their homes to lighten his task of misguidance and to be his traps.

All the cultural and stupid customs of the people of Afghanistan about which some of these lewd shaitaani shaykhas speak, have got nothing to do with Islam. The izzat (honour) and hayaa (modesty) of a woman are protected when they remain in their home – not when she exposes herself in public! The only places for a Muslim woman are her home or her grave as mentioned in the Hadith.

IT IS NOT PERMISSIBLE TO LISTEN TO THE TALKS OF THESE FILTHY NAPAAK SHAYTAANAHS!!!

BOYCOTT THEM!!!

THEY ARE LOADS OF NAJAASAT.

RASULULLAH WILL CLAIM….

Rasulullah (Sallallahu alayhi wasallam) said that on the Day of Qiyaamah he will lodge claims against three people:

- The one who made a pledge in my name, then violated it.
- The one who sold a free person into slavery.
- The one who did not pay the labourer his wage after having taken service from him.

FLAVOURED YOGHURT

MUCK AND POISON

Ingredients of flavoured Yoghurt

- Cow's milk and/or Recombined Cow's Milk,
- Reconstituted whey powder (Cow's milk),
- Sugar,
- Stabilizers (E1442 , E406),
- Preservatives (Potassium Sorbate (E202), Pimaricin (E235)
- Vitamins (Biotin, Folic Acid, Nicotinamide, Pantothenic Acid, Vitamin A. B1, B6, B12, D, E), Non-nutritive Sweeteners (Acesulfame K (E950) and Sodium Cyclamate (E952),
- Flavourings,
- Citric Acid (E330),
- Colorant (E122),
- Acidity Regulator (E331(iii)),
- Yoghurt Culture.

Surely, this muck and poison cannot be food. At least not for Muslims.

INCREASE ISTIGHFAAR

The patient is required to increase Istighfaar (verbal recitation seeking forgiveness) and Taubah (heartfelt repentance). Most people are afflicted with serious ailments on account of their sins. The consequences of sin and transgression, especially *zulm* and *secret* reckless sinning such as cellphone porn and filth, are generally experienced years later towards the boundaries of old age.

The patient should understand that Maut is hovering over his head. He should therefore make the best use of the opportunity of sickness to purify himself and to gain Nearness unto Allah Ta'ala by means of *Taubah Nasooh* (Sincere Taubah).

He must recall his past sins, especially the sins of decades ago for which he had not repented. The worst of sins is zulm (oppression, cruelty, injustice, usurpation of the rights of others and the like).

Increase Istighfaar and the Kalimah, for this may be your Last Illness.

THE ZUHD OF ZAINAB

Hadhrat Zainab Bint Jahash (Radhiyallahu anha) was one of the Noble Wives of Rasulullah (Sallallahu alayhi wasallam). She came into the Nikah of our Nabi (Sallallahu alayhi wasallam) at the age of 36 years and passed away when she was 53 years. She is famous for her *Zuhd* (Abstinence from the dunya, poverty and extreme frugality).

The first occasion when Hadhrat Umar (Radhiyallahu anhu), the Khalifah, sent her a large amount for her annual maintenance expenses, she was under the impression that it was for all the wives. When she was apprized that the whole amount was only for herself, she exclaimed: *"Subhaanallah! May Allah forgive Umar. Then she cast a shawl over the money (to separate it from her)."* She was averse to even looking at the considerable amount of wealth.

She ordered Burzah Bint Raafi (Radhiyallahu anha) to move the wealth to one corner and to keep it covered. Then she instructed her to begin distributing the dirhams (silver coins), fistfuls to certain people. This process continued for a while. When a small amount was left, Burzah said: *"May Allah forgive you. After all, I too am entitled to receive some of it."* Hadhrat Zainab (Radhiyallahu anha) said: *"Whatever is left is yours."* Fifty dirhams remained, Burzah (Radhiyallahu anha) took it for herself. After the wealth had been distributed, Hadhrat Zainab (Radhiyallahu anha) made the following dua: *"O Allah! Do not permit the stipend of Umar to find me after this year."*

Before the expiry of the year, Hadhrat Zainab (Radhiyallahu anha) passed away.

When Hadhrat Umar (Radhiyallahu anhu) was informed that she had distributed the entire amount to the Fuqara and Masaakeen, he commented: *"It appears that Allah Ta'ala intends goodness for her."* He immediately sent another thousand dirhams with the message: *"You have distributed the 12,000. Now keep this thousand for yourself."*

As soon as she received the thousand dirhams, she distributed it as well, not keeping anything for herself.

Hadhrat Umm-e-Salmah (Radhiyallahu anha), also one of the noble Wives, said about Hadhrat Zainab: *"She was a very pious woman, fasting abundantly, performing much Salaat during the night, and giving in Sadqah to the Masaakeen whatever she earned."* After Hadhrat Zainab (Radhiyallahu anha) passed away, Hadhrat Aishah (Radhiyallahu anha) said: *"Alas! A woman with sterling moral virtues has departed. She was a support for orphans and widows."*

SIN IS NOT INSIGNIFICANT

In bygone times in the Ummah of Bani Israael, a young man had sincerely repented. He abandoned all sins and pledged to lead a life of ibaadat. He devoted the remaining 70 years of his life to worshipping Allah Ta'ala. He spent the nights in Salaat and he fasted every day. He abstained from eating delicious food and he would not sit in even the shade.

After he died, a friend saw him in a dream and enquired about his reckoning and welfare. He replied: "Allah Ta'ala forgave all my sins except one. I had once used a toothpick without the consent of its owner. I have therefore been prevented from entry into Jannat."

Commenting on this episode, Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said that sometimes the Divine apprehension for even minor or insignificant sins is severe. Therefore, never consider any sin to be 'small' or insignificant.

SHORT WEIGHT/MEASURE

A man was being severely punished in his grave because he would not remove the accumulated dust which had settled on the pans of his scale resulting in customers receiving slightly less than the actual weight.

The screams of the punished man could be heard by people outside the grave. This frightful saga of the punished man's screams continued for some time. When some Auliya made dua of Maghfirat, the screams came to an end.

The grave's torments are for all those who defraud people, especially for those who commit fraud regarding the rights of the heirs.

THE FEMALE TRAP

Rasulullah (Sallallahu alayhi wasallam) said: *"Women are the traps of shaitaan."*

Nabi Sulaimaan (Alayhis salaam) said: *"Walk behind even a lion, but do not walk behind a woman."*

Some Auliya said: *"Beware of intermingling with women. The gaze of a woman is an arrow, and her voice is a fatal poison."*

PURDAH MASAA-IL

It is not permissible to greet (say Assalamu Alaikum) to a namahram woman.

It is not permissible to look at the reflection of a woman in the mirror or even in water.

Looking at a photograph of a woman is a compounded sin.

To speak with lust about a namahram woman is haraam.

It is haraam to fantasize about other women whilst indulging in conjugal relations with one's wife. It is like the sin of zina.

Allah Ta'ala says in the Qur'aan Majeed: *"Do not come near to zina."* These masaa-il are to prevent the commission of zina.

LEGITIMACY?

"Regarding the children of a woman who does not observe Hijaab (Purdah), it cannot be said with absolute certitude that her children are the children of her husband."

(Hadhrat Maulana Idrees Khandalwi)

MUSAAFAHAH AND MUAANAQAH

Musaafahah (hand-shaking) on the day of Eid is bid'ah and muaanaqah (embracing) is worse. Prior to the Salaat they engage in conversation, but after the Salaat they resort to hand-shaking.

(Maulana Ashraf Ali Thanvi)

SICKNESS

Sickness is also a ni'mat (blessing). It is a purifier. It purifies the patient of his sins on condition that he does not complain. While he is allowed to resort to medication, his focus must be on Allah Ta'ala. He has to understand that shifa' (cure) is only from Allah Ta'ala. Medicine can cure only if Allah Ta'ala grants it the efficacy to cure.

Experience is ample evidence to prove that in the vast majority of cases medicine fails to cure despite the confirmed medical properties of cure in medicine. In fact, medical practitioners (hakeems and doctors) fail to even correctly diagnose many sicknesses. These physicians plying their monetary trade, resort much to conjecturing and guesswork. Thus, many of their prescriptions are either futile or harmful. Many moron doctors are experts in two destructive 'remedies' which NEVER cures: antibiotics and painkillers. This is their short-circuiting method for maintaining their medical status.

When Rasulullah (Sallallahu alayhi wasallam) visited the sick, he would say to them:

"Nothing to worry! Nothing to Worry! Nothing to Worry! It is a Purifier."

In one narration it is mentioned that he would recite this statement seven times. It is therefore Masnoon when visiting the sick to say:

لاَ بَأْسَ طَهُوْرٌ اِنْ شَاءَ اللهُ

A SEPARATE HOME AND IN-LAW ISSUES

Question: I would like to know: there are men these days who would like to get married but they get upset when the girl wants to stay on her own. Is this correct? I thought a girl has a right to her own living quarters.

These days apart from the in-laws and daughter -in-law relationship, what about the fitna that can occur between father in law and daughter-in-law?

Secondly, what is the condition of those men and their parents who take other people's daughters into their homes and promise to take care of them but then turn the girls into their maids and refuse to take the girl to visit her family? Is this not *zulm*?

Many men and their families lie to the girls family just so they can get married and after marriage they go against everything that they said, is there a punishment for this?

Many men tell their mother's what transpires between themselves and their wives and also tell what they bought. Is this not violation of the wives privacy?

ANSWER

It is the Shar'i right of the wife to have her own separate living quarters. This should be arranged before marriage to avoid the marriage breaking down.

The girl and her parents are blameworthy when the fitnah pertaining to separate living quarters erupts. They are guilty because they failed to stipulate this requirement prior to marriage. Despite being aware, they rushed into the marriage and now when the novelty of the Nikah has worn thin, they create problems with the in-laws. It is necessary to make the correct arrangements before plunging into marriage. Both parties must be blamed for the zulm.

Yes, the fitnah between a man and his daughter-in-law is a real and rampant evil. We are well aware of this, hence we always say that a certain degree of purdah is necessary and that the woman must not be in privacy with her father-in-law. People are bereft of Taqwa, hence they are dominated by their nafs and Iblees.

Making a maid of the daughter-in-law is blatant zulm. This happens in many homes. It is therefore necessary, prior to marriage, to settle the issue of a separate home. If this right is not acceded to before marriage, then the girl's parents should blame themselves for the resultant zulm on their daughter.

It is a major sin for the husband to debar his wife from meeting her parents. He must take her frequently to visit if they live nearby. If they live in another city, then whenever it is reasonably easy, he should take her to visit them. He must not be callous. He must not acquit himself like an animal which has no feelings for its adult offspring.

The husband mentioning his intimate issues with his wife to his mother is shameless, and his mother too is shameless. Only rubbishes derive carnal pleasure from such information.

Especially in these times of fitnah and fasaad which is an age in which Taqwa is antique and so 'out of fashion' that even molvis and muftis frown when they hear the word 'Taqwa', it is absolutely necessary to make all the necessary arrangements prior to the Nikah. Nowadays nikahs break up so much and so quickly as if marriage is a sport.

The Satanism of Feminism

By a UK Brother

I reside in UK.

The roots of feminism were sown decades ago, i.e. women can get educated & go to work. This was ushered in by "intellectuals" within communities reinterpreting settled verses of the Qur'an & the Ahadith. Modern secular education was dubbed Ilm & "Remain in your homes" was subjected to new & nuanced interpretations with a little helping hand from the subjective definitions of "dharoorah" (necessity) by "Molvis."

Once those doors were opened then the Muslims were on the slippery slope to other fitnahs. Women dressing up like prostitutes and attending weddings, men becoming dayuths (cuckolds), women using secular courts in their favour to obtain custody of children, husbands being spoken to like trash. Even those men who think they are not being disrespected by their wives are only doing so with reference to modern standards, not by Shari'ah.

Secular education gave every Tom, Dick, Harry & Sally the "tools" to analyse the Deen themselves. So women are equal to men & "Qawwamun" doesn't mean in charge. It means caretaker, like a school caretaker with 2 dogs. Scholars from the Khayrul Quroon who dedicated their lives in poverty to bring us Shari'ah are disdainfully jettisoned as backward barbarians.

Lies are attributed to Allah & His Nabi Sallallahu Alayhi wasallam by lying itself, distortions, manipulation & omissions. The feminists favourite decontextualized example was that Hadhrat Khadija Radhiyallahu Anha was a successful business woman.

The men of today deserve the "hard time" they get from their masculinised women who thoroughly emasculate them without them even realising. I see family interactions & I see how this modern education & working women has reduced men to cuckolds. These women have no hayaa & that's not my opinion. Study the Ahadith. Nabi Sallallahu Alayhi Wasallam refers to them in what would be dubbed as "derogatory" terms. No! They are fitting epithets.

When men become feminised & women become masculinised & bold, confidently speaking to Simon at work, who is leering at her figure, then we can argue that this also falls under the promise of shaytaan to change the creation of Allah. May Allah protect our Imaan.

FEMALE PROGRAMMES

Q. Is it permissible for women to have an all-women bayaan programme? Nazams will also be recited? And, if nazams are not recited, what will be the ruling?

A. The programme for women described by you is not permissible. When even Salaat in the Musjid is not permissible for women, how can other types of programmes be permissible? Shaitaan is always present at these women's programmes even if only women are present. Their programmes are fertile ground for shaitaaniyat and nafsaaniyat. Gheebat, riya, lewdness, and emergence from the homes are evils attendant to these kinds of programmes. A gathering of females without gheebat and riya is just not possible. In fact nowadays even male programmes are bedevilled with such evils.

Also it is too much to expect that the women today will emerge in the state of *tafilah*. They will come out of their homes donning their finest attire, and they will even apply perfume. Furthermore, their stylish abayas are mock purdah.

Even if there will be no nazams, the programme for women is not permissible. Their only programme is to be at home with the husband and children. When even the Masnoon Walimah programme is not permissible for them, how can other programmes be permissible? The Fuqaha have explicitly stated the prohibition.

Furthermore, in our era, too many women drive. They audaciously slip into the car and drive off to go wherever they want. Most husbands are of the *dayyooth* breed, hence their mouths are sealed. Even for Namaaz, Rasulullah (Sallallahu alayhi wasallam) said that the innermost recess of the home is the best Musjid for a woman.

The prohibition is not difficult to understand. One only needs to apply one's Aql. But most people think with their nafs for a fatwa whilst Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart (i.e. your Baatin)."*

BARKAT IN RIZQ

My heart pains when I hear of people struggling in the matter of their earnings. Most people are saddled with this worry. May Allah Ta'ala have mercy. One *wazeefah* is to recite with sincerity *Yaa Wahhaabo* 1414 times after Isha' followed by dua with full *khuloos. (Maulana Ashraf Ali Thanvi)*

(Note: The benefit and efficacy of Wazeefahs and the like are dependant on obedience. Sin – transgression of the Shariah – eliminates the efficacy and benefits of Wazeefahs and Dua. A man who ruins his eyes, mind and heart with the filth of the cellphone, for example, should not expect the true yield of Wazeefahs.)

WAYS OF EESAAL -E-THAWAAB

The best way is to give the cash to the needy, instead of preparing food and inviting people to eat. The poor have many needs of which others are not aware. Consider a widow in Purdah who has needs of which others do not know. Cash money will cater better for her need.

The second *(and lower)* degree is to give them uncooked foodstuff *(groceries, etc.)* which they can use as they deem fit.

(Maulana Ashraf Ali Thanvi)

QUR'AAN KHATAMS

The customary form of Qur'aan Khatam *(as Eesaal-e-Thawaab)* is inappropriate. One may request close relatives and friends to recite the Qur'aan at their own homes as much as they desire as *Eesaal-e-Thawaab*. The same malpractices which are to be found in the custom of feeding enmasse are prevalent in congregational Qur'aan khatams. The intentions of people are variant. Most attend congregational practices with *riya (show/ostentation).*

It is superior to recite Surah Ikhlaas, thereby transferring the thawaab of an entire Qur'aan, than to recite ten Juz with *riya*. *(In fact it is superior than the customary Qur'aan khatams accompanied by riya and the like.)* At the congregational custom while the niyyat of some is sincere, others simply join in to avoid being criticized for abstaining. Thus, there is no thawaab. Allah Ta'ala looks at *Khuloos (sincerity),* not on 'much' and 'little'. If a person gives someone one guava (for example) with *muhabbat* and *khuloos*, it is acceptable to Allah Ta'ala while a 100 rupees given with *riya* is unacceptable.

(Maulana Ashraf Ali Thanvi)

DEBTS OF THE DECEASED

The Mustahab ways of *Eesaal-e-Thawaab (i.e. Sending the reward of good deeds to the deceased)* is something to be deferred for later.

The prior obligation is to ascertain if the mayyit (deceased) has unpaid debts. If he has debts, then it is firstly incumbent *(Fardh)* to pay the debts. This is of greater benefit than *Eesaal-e-Thawaab,* but people pay no attention to this vital requisite.

They will squander large amounts of money on behalf of the deceased to uphold evil *(bid'ah)* customs.

UNKNOWN

Maulana Rumi (Rahmatullah alayh) emphasized much the cultivation of *gumnaami* (i.e. being unknown). As far as possible abstain from *shuhrat* (popularity). However, this abstention applies to such popularity which a man actively connives to have. If the popularity comes of its own accord, then it is a *ni'mat* (blessing). This type of popularity is not harmful. There are specific virtues and benefits in such popularity. *(However, only a man whose Islaah has been done will be saved from even the harms of this type of popularity. He will develop vanity and pride. Then all evils attendant to Takabbur will ruin him.)*

Gumnaami is a condition of great *aafiyat* (safety and protection). Therefore one should to the best of one's ability refrain from schemes to gain fame/popularity.

(Maulana Ashraf Ali Thanvi)

Mercy at the time of Maut

It is of the mercy of Allah Ta'ala that sometimes He sends at the time of Maut an Angel in the form of an affectionate person (e.g. one's Shaikh) to lighten the event of death. Allah Ta'ala is more Merciful than one's parents.

(Maulana Ashraf Ali Thanvi)

THE RIGHTS OF THE WIFE

I do advise that the arrangement and running of the house affairs should be assigned to the wife or to oneself (the husband), not to others even if it be one's brother, sister, mother or father. By handing over the house-care to others, the wife is pained. Either the husband sees to the expenses or assigns this matter to his wife. After all, she is more entitled than other relatives. Her Haqq (Right) is not confined to only food and clothes. Keeping her happy is also incumbent. *(Maulana Ashraf Ali Thanvi)*

BOGUS PEERS (SPIRITUAL GUIDES)

These bogus, mercenary peers have corrupted and destroyed the people. They prescribe lengthy litanies (wazeefahs). They are not concerned with the reformation of morals or of deeds. I am now the only one who reprimands and rebukes. No where else is there any reprimanding. This is the reason that I have been made the target for insults.

(Maulana Ashraf Ali Thanvi)

WASAAWIS

One should not at all become perturbed because of the preponderance of *wasaawis (stray shaitaani thoughts)* even if it is lifelong. Do not be worried. These *wasaawis* do not detract from one's Divine Proximity (Closeness to Allah Ta'ala).

(IMPORTANT: This advice is for the pious servants of Allah Ta'ala. They endeavour their utmost to follow the Shariat and adopt the Sunnah. They are concerned with the Islaah of their nafs. They guard their eyes, tongue and body. They abstain from haraam and mushtabah. Such servants of Allah Ta'ala should not become despondent by the onslaught of wasaawis.

This advice is not applicable to a man whose eyes have rotted, whose heart has become corrupt, whose limbs are decayed and from whose body exude the stench of fisq and fujoor as effects of his indulgence in cellphone pornography, zina, and immorality in general. The mind of such an immoral scoundrel will perpetually be filled and stinking with sexual filth. His mind is delightfully fertile for the cultivation of satanism.)

THE MODERNIST INTELLIGENTSIA

There is no ability in these *uqala (modernist so-called intelligentsia).* They have merely swotted some words which they regurgitate, and even if they have ability, they lack *Ilm.* The couple of secular degrees they have acquired have bloated their brains with *khannaas (the name of a shaitaan).* Then they commit the further moronity of despising others. Most of such persons whom I have met were of corrupt understanding, bereft of intelligence. They do not speak anything other than twiddle and twaddle.

(Maulana Ashraf Ali Thanvi)

The donkey degrees doled out by universities only vermiculate the brains and bloats the ego. They are devoid of insight *(baseerat)* which stems from an *Aql* adorned with *Noor-e-Fahm* which is the effect of Taqwa.

MASNOON IBAADAT

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said: "During the Mubaarak month of Ramadhaan I desire to engage more in such Ibaadat which is *Mansoos* (narrated in the Sunnah).

QUTUB IN EVERY VILLAGE

Shaikh Akbar said that there is a Qutub in every village. However, most of them are *Majzoob (Their intelligence has apparently become deranged due to Divine Love),* while some may be Saalik *(pursuing the Road of Tasawwuf)*. The affairs of *Takween* are generally assigned to them. *(Takween: In the context here refers to extra-Shar'i affairs. For example, Khidhr (Alayhis salaam) scuttling the boat and killing a child. There are innumerable worldly affairs assigned by Allah Ta'ala to the aqtaab and abdaal. Since these duties assigned to them appear to be in conflict with the Shariah, their identities remain concealed. They appear like ordinary labourers and even madmen (majzoobs).*
(Maulana Ashraf Ali Thanvi)

The Effect of Liberalism/ Atheism

Formerly the specious etiquettes of awarding the Ulama with titles such as Shaikhut Tafseer and Shaikhul Hadith were unknown. This calamity has recently spread. Thus, we hear of Shaikhut Tafseer, Shaikhul Hadith, Imaamush Shariat, Shaikhul Hind, etc. This latter title was awarded to Hadhrat Maulana Mahmoodul Hasan Deobandi (Rahmatullah alayh). All of this is the effect of liberalism/atheism. Formerly the Akaabir Ulama were called only 'Molvi Sahib', not even 'Maulana'.

Other kinds of titles have lately also been fabricated. Despite being humans, the names of animals have been adopted. Someone is thus called *Bulbul-e-Hind* (The Nightingale of India) while another one is titled, *Sher-e-Punjab* (the Lion of Punjab). Another one has been titled, *Tauta-e-Hind* (the Parrot of India).

Soon someone will be given the title, *"The Wolf of India"* and *"The Elephant of India",* and someone will be titled, *'Khar-e-Hind'* (The Donkey of India). What rubbish is all of this! People have completely discarded the simplicity of our senior Buzrugs.

(Maulana Ashraf Ali Thanvi)

THE ERROR OF THE THAAKIREEN

It is a grave error of the Saalikeen / Thaakireen (those who are engaged in Thikr and in Islaah of the Nafs) to understand that they have been deprived of the benefits of their thikr if they do not experience the effect of spiritual enthusiasm and pleasure. The effect of Thikr is twofold: (1) Immediate and (2) Delayed.

The second kind is the *Ridha* (Pleasure) of Allah Ta'ala. Whilst this effect of Thikr is acquired in this dunya, it will become manifest in the Aakhirat. The first kind of effect consists of *ahwaal and kaifiyaat* (spiritual experiences and states) such as enthusiasm, pleasure, love for solitude, etc.

There is certitude regarding the second kind of effects of Thikr, namely the acquisition of *Ridha* of Allah Ta'ala. This is the Promise of Allah Ta'ala. As far as the immediate effects are concerned, Allah Ta'ala has not promised its acquisition. Therefore there is no need to feel dejected if the first kind of effect is not attainable by means of Thikr.

(Maulana Ashraf Ali Thanvi)

THE AVENUE OF ISLAAH

Today, the avenue of Islaah (moral reformation) is completely closed. No one has the stamina to bear the reprimands and rebukes of the Shaikh. This Path (of Islaah –Tasawwuf) is the pathway of the *Ushshaaq* (Lovers of Allah). Thousands of swords and saws are in this Road. The *peers* (fake spiritual guides) have ruined the beliefs of people. It *(the system of initiating mureeds)* has become a business for them – a business which has destroyed the Deen of the people. They are concerned with only the attainment of their corrupt motives whether the people go to Jannat or Jahannam, it is of no concern to them. Massive deviation has been created by these jaahil *peers* and *faqeers*.

(Hadhrat Thanvi was commenting on the deterioration of the khaanqahs of his age. That was more than 80 years ago. What conclusion do we draw from the 'khaanqas' of our current age? On the basis of the shenanigans of today's khaanqas, what verdict should be proffered? In brief, they are all bogus manned by fake 'sheikhs'.)

(Maulana Ashraf Ali Thanvi)

DEENI AND SECULAR KNOWLEDGE

Hadhrat Maulana Ya'qub (Rahmatullah alayh) said that the Knowledge of the Aakhirat (i.e. Deeni Knowledge) is like credit (future payment) whereas secular knowledge is like cash payment. If both are acquired, the Tulaba (Students of Deeni Knowledge) will incline more to the 'cash'. Its consequence will be neglect of Deeni Uloom. They will then hanker after that which is not the *Maqsood* (Objective). Therefore secular knowledge should not be introduced in the Madaaris. *(Maulana Ashraf Ali Thanvi)*

The objectives of the two kinds of knowledge are opposites. The *Maqsood* of Deeni Knowledge is the Aakhirat, and that of secular knowledge is the dunya. Secular education in a Madrasah will most certainly detract from the sanctity of the Madrasah. It will dilute and even eliminate the *Roohaaniyat (Spirituality)* which is the effect of the Knowledge of the Qur'aan and Hadith.

Beneficial secular education, i.e. such worldly knowledge which is shorn of the kufr paraphernalia, should be acquired elsewhere, not in the Madrasah environs. The Madrasah for its *Roohaani* survival incumbently is in need of the atmosphere of Ghaar-e-Hira (The Cave of Hira) where the Qur'aan was revealed.

SAGHEERAH AND KABEERAH

Someone asked: 'Despite extremely severe warnings of punishment for certain sins, these are described as *Sagheerah (Minor)*. For example, the punishment for evil glances (looking at ghair mahrams) is that hot steel rods will be inserted into the eyes.' *(This is mentioned in the Hadith).*

Hadhrat responded:

"In this context *Sagheerah* is a relative issue. In relation to the greater sin of *zina* it is described as *Sagheerah*. Its corruption is great, hence the severe punishment. It is the introduction of zina. Its effect/ consequence is severe, hence it is tantamount to *Kabeerah* (Major sin). Furthermore, whether it is described *Sagheerah* or *Kabeerah* is immaterial. It putrefies the heart. Even an accidental glance causes distress to the heart, and it obliterates Taqwa. *(Maulana Ashraf Ali Thanvi)*

MONDELEZ AND HARAAM CHOCOLATES

Q. Please comment on the halaal certification of Mondelez International. They say that certain Cadbury products condemned as haraam by SANHA are in fact halaal on the basis of NIHT's certification. Are the chocolates which Sanha says are not halaal, halaal? Is the certification of NIHT reliable?

A. Both SANHA and NIHT are birds of a feather. They are both carrion halaalizers. The certificates issued by both are haraam trash. The statement of the kuffaar company, Mondelez is stupid and laughable.

It is necessary for Muslims to abstain from all sweets and chocolates, not only 'certain Cadbury products'. These products are laced with chemical poisons, mushtabah and haraam ingredients. Never consume any product on the strength of the scrap, haraam certificates issued by the carrion halaalizers. Every one of these certificate issuers is an agent of Iblees. They are mercenaries who have bartered away their Imaan for the *jeefah* (carrion) gains of this dunya. Their objective in life is nothing but money.

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

transplant permissible? All his organs are failing.

A. It is not at all permissible. The kidney ailment may be the *sabab-e-zaahiri* (the ostensible cause) for his Maut, hence all organs are gradually failing. It is never permissible for a person to mutilate himself/herself with organ donation. They just have to resign to the decree of Allah Ta'ala. Maut is decreed for everyone with precision.

Q. Are the vomit and urine of a baby paak? If napaak, should I make wudhu if my clothes or body is contaminated with it?

A. The vomit and urine of a baby are napaak (impure) from day one. When any kind of impurity touches you, your wudhu does not break. You only have to wash the affected part of the clothes or change into other clothes.

Q. Is it permissible for a husband and wife to play board games such as scrabble to keep them occupied? We do not indulge in any other kind of entertainment.

A. Anything which is haraam is never valid entertainment for a Muslim. The consequence of haraam is the Fire of Jahannam. According to the Hadith of Rasulullah (Sallallahu alayhi wasallam) a person who plays board games is like one ***"who dips his fingers in the blood of a pig."***

When a person is oblivious of Maut, the Qabar, the Aakhirat and the fact that life will soon come to an end, then such a person is constantly under the influence of shaitaan. That is why a person feels bored and requires haraam activities to eliminate the boredom. Engage in Thikrullah and read reliable Islamic literature, especially the anecdotes of the Auliya. Then, Insha-Allah, you will develop an aversion for all things haraam. Scrabble is haraam.

Q. It is mentioned in a Hadith that hijama (cupping) can be done at night. Is it permissible?

A. On any subject or act there are generally conflicting views to be found in the Hadith. The Ahaadith have been interpreted differently by authorities. If one authority says that in terms of the Hadith hijaamah should not be at night, and another one says that it can be done, then intelligence demands that the precaution is in abstention. If done during the night, it may be harmful in terms of the one interpretation. But if done during the day, according to all authorities, there is no harm. Now, you can make your own choice. We are not saying that it is not permissible to do hijaamah at night. We are not aware. We have not sufficiently researched this issue.

Q. Are pilates permissible? Pilates allegedly promotes mindfulness and body awareness. This exercise is explained as follows: *"Pilates is a type of strength training exercise that encourages you to identify and work within the limits of your body," explains Wonesh. "There's also an inherent mindfulness to it and a lot of breath work, which can help relieve tension and stress."*

"Pilates is a form of exercise which concentrates on strengthening the body with an emphasis on core strength. This helps to improve general fitness and overall well-being. Similar to Yoga, Pilates concentrates on posture, balance and flexibility."

Please comment.

A. Pilates and all similar exercises are forbidden. Exercises in which the 'mind' features almost always become contaminated with shaitaani intervention. Shaitaan manipulates every conceivable opportunity to inject kufr into the mind via these mind-exercises.

Q. I live in Riyaadh. Due to heavy rain the Imaam combined Maghrib and Isha Salaat during the Maghrib time. I had also joined them. Is my Salaat valid?

A. Combining two Salaat in certain conditions is valid for Hambalis and Shaafis. It is not valid for Hanafis. You should repeat your Isha' Salaat.

Q. A Hanafi sells shrimps and crayfish in his restaurant. Is his earning halaal?

A. Although shrimps are not permissible for Hanafis, they are permissible according to the other three Math-habs. Furthermore, according to the Hanafi Math-hab despite consuming shrimps not being permissible, shrimps and all sea animals are taahir (clean/paak). His earnings are halaal.

Q. A woman was raped. Whose responsibility is the child? Who has to maintain it? Is the child legitimate or not?

A. The mother will be responsible for the child. If she is by the means, she has to provide the maintenance. If she is not by the means, then her closest male relatives are responsible. The child is illegitimate.

Q. I have some Qadha Qur'baanis to make. Is it necessary to slaughter animals for the Qadha or may the qadha be made by giving money to the poor?

A. The price of an animal given to the poor is valid for Qadha Qur'baani. Slaughtering is not necessary.

Q. In India we have a practice of paying the Huffaaz for reciting Qur'aan Shareef for a deceased relative. When my father passed away, we called a couple of Huffaaz to make Khatam. Then we paid them. Is this practice valid and permissible?

A. The practice of paying for Qur'aan recital is not permissible. There is no reward for this bid'ah practice. The deceased does not derive any benefit from the khatam made by contemptible mercenaries. The best is to recite the Qur'aan Majeed yourself, even a few pages and make dua for the thawaab to be transferred to the deceased. Do not ask others to read. Occasionally even whilst passing the Qabrustaan or anywhere else, recite Surah Ikhlaas thrice with the intention of the thawaab for the *amwaat* (deceased).

Q. Tim Humble says that the Beliefs of the majority of the Ummah were acquired from the Jews, Christians and Munaafiqeen.

A. The chap is not a Muslim. The views of kuffaar regarding Islamic issues should be dismissed with contempt.

Q. In Australia, crickets and bugs are fed to school children. Are insects halaal?

A. All insects are haraam. A natural attribute of kuffaar is love for najaasat and haraam.

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The Naseehat
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Roses have thorns! The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

"Verily, good deeds eliminate evil deeds. This is a Naseehat for those who accept advice." (Qur'aan)

THE AMAANAT OF HEALTH

HEALTH too is an Amaanat – a sacred trust. It is mentioned in the Hadith that if wealth is lost, nothing is lost. Since the dunya and its entire contents according to Rasulullah (Sallallahu alayhi wasallam) are jeefah (carrion), its loss is nothing. It is nothing to be worried about because it (wealth) is nothing. Furthermore, the wealth which is lost in reality was not decreed to be part of one's Rizq, hence Allah Ta'ala eliminated it.

The Hadith also mentions that if Health is lost something is lost, and if Imaan is lost, everything is lost. On the Day of Qiyaamah we shall be questioned about this Amaanat of Health. How was it expended here on earth? In haraam or in halaal?

One way of ruining this sacred Trust of Health is the consumption of carrion, destructive food – food laced with chemical poisons, and food acquired with haraam earnings. Grave diseases such as cancer, heart problems, diabetes and a variety of other serious illnesses in the Muslim community are now endemic. If Muslims adhere to the health prescriptions of Rasulullah (Sallallahu alayhi wasallam), they would not be afflicted with the deluge of sicknesses with which they are currently saddled.

The Mashaaikh say: "The stomach is the root of all sickness." Rasulullah (Sallallahu alayhi wasallam) said that while the Muslim eats with "one intestine", the kuffaar devour with "seven intestines". However, today Muslims have adopted from the kuffaar their practice of gluttony, hence the avalanche of health issues with which we are plagued.

The lives of Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the Auliya are a beautiful pattern of frugality and austerity. While it is conceded that people of our kind with deficient Imaan cannot adopt in exactitude the extreme austerity of the Salafus Saaliheen, we nevertheless are incumbently bound by the Sunnah to move in the shadow of our illustrious forbearers and totally abstain from kuffaar gluttony. Even wild animals do not indulge in gluttony, kuffaar style.

Abstention from gluttony according to the Sunnah is to fill the stomach one third with food. One third is to be left for water and one third for the free circulation of air. However, seeing the extreme Imaani deficiency of Muslims of the later centuries, the Mashaaikh have expanded on the one third prescription. The Auliya advise that the minimum demand now is to stop eating when there is still desire remaining for eating. Do not fill the stomach to capacity. Leave space for a few more morsels. If even this leniency is ignored, and the 'seven intestine' gluttony is resorted to, then be prepared for the ruin of your health. In later life when you are saddled with serious sicknesses, you will realize, regret and cry, and all the doctors will only compound your misery with their prescription of drugs and poisons.

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Q. Can Zakaat be used to build a Musjid?

A. It is not permissible to use Zakaat funds for a Musjid. The Zakaat will not be discharged.

Q. A man sells the lease of the shop he occupies. The shop is empty. This is called goodwill. Is this permissible?

A. A lease can never be sold. In terms of the Shariah, a lease is a mere agreement. It is not tangible or material commodity which could be bought and sold. The lease is not even transferable. The new tenant has to obtain permission from the owner of the property. The haraam act of 'buying' the lease does not entitle him to occupancy.

Selling a shop without stock is baatil/haraam. It simply is not valid. Goodwill is haraam. The owner of the property is entitled to only rent. The vacating tenant has no entitlement whatsoever by virtue of the lease.

Q. The deceased had not performed Salaat for many years. The heirs wish to pay the Kaffaarah for his Salaat. How do they calculate the amount to be paid?

A. If the deceased had not made a wasiyyat (bequest) regarding payment of kaffaarah/fidyah, then there is no obligation on the heirs to pay anything. He will face the Wrath of Allah Ta'ala. Make dua for the deceased. However, the heirs may contribute as Sadqah any amount they wish and supplicate to Allah Ta'ala to forgive the deceased.

The Kaffaarah, if wasiyyat was made, must be paid from the assets of the deceased. However, if the adult heirs wish, they may pay it from their own funds despite it not being obligatory to pay from their own funds. The Kaffaarah for one Salaat is the same as the Sadqah Fitr amount. For one day it is 6 Sadqah Fitra amounts. The penalty is also for the Witr Salaat.

Q. Is tyre insurance permissible?

A. Like all insurance, tyre insurance is haraam.

Q. Is it permissible to marry a nurse?

A. While it is permissible to marry a nurse, government worker, a receptionist and the like who are in the public domain, do understand that the marriage will be miserable if you are a man of the Deen. Such women will not be homely. Furthermore, they

KHUNTHA MUSHKIL

Persons classified by the Shariah as *Khuntha Mushkil (of indeterminate sex)* should not be held in contempt. In fact not even a pig may be despised. Great Auliya from the Salafus Saliheen had warned about holding these kinds of persons with contempt. The Shariah has accorded them even rights of Inheritance, and they are allowed to perform Salaat in the Musjid. However, in the current climate in which homosexuals who are males, and lesbians who are females, are being honoured, and their vile acts of satanism legalized, it is unwise to publicize their rights or to make any statement which may convey the idea of sympathizing with them.

The *shaitaani* class of human specimens dubbed in this era as LGBTQ, come within the purview of the Hadith: *"Verily, Allah curses the Mukhannitheen."* The *Mukhannitheen* refer to the specimens who are classified LGBTQ. On them settles the *La'nat and Ghadab* of Allah Azza Wa Jal. Rasulullah (Sallallahu alayhi wasallam) had warned them and threatened to exile them if they continued with their immoral misdeeds. They are required to restrain their unnatural lusts with the intelligence bestowed to them and remain within the prescribed limits of the Shariah.

Those molvis who suffer from the malady of kuffaar bootlicking should desist from promoting the mitigating narratives proffered by the western kuffaar of this era to bestow honour to the satanic class called LGBTQ.

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will not be trustworthy. The scope for them striking up illicit relationships is real and considerable. It is best never to marry a street woman.

Q. Can optional Sadqah be used for the maintenance of the Musjid? I was told that only Lillah can be used for a Musjid.

A. Optional Sadqah is in fact Lillaah. It is the same. It can be used for the Musjid.

Q. There is a treatment known as PRP (platelet rich plasma). In this treatment, blood is drawn from the patient and then inserted into a machine where it is spun for approximately 30 min until all the components of the blood separate. It is then the plasma portion of the blood, which is rich in platelets and other proteins that promote healing and growth, that is re-injected into the affected site of the body e.g. an injured muscle, etc. Generally, PRP is used to promote hair growth, assist with healing tendons and ligaments that are injured, assist with osteoarthritis, assist with healing brain damage, etc. Is PRP permissible in Islam for hair growth and healing?

A. This treatment is not permissible. Nothing of the human being may be used for medical treatment or for anything else.

Q. I loaned a person a large sum of money some years ago. I gave him Saudi Riyals. The agreement was for him to repay me with US dollars. He has not paid the debt for several years. He has now decided to pay me in dollars. Which rate of exchange will be valid for this deal? The rate when I gave the loan or today's rate? Can I ask for riyals?

A. The debtor has to repay you in one of the two following ways:

1) In riyals as you desire.

2) In gold, i.e. the weight of gold which the riyals you loaned him/her could have procured at that time when you gave the loan. The rate of exchange is baseless nonsense in terms of the Shariah.

Q. The families of the bride and groom want to have a joint walimah. They will share the expenses for the food, hiring the venue, etc. Is such a joint walimah correct?

A. A walimah is a simple feast of gratitude. After the Nikah, the husband should call a few relatives and friends to his own house for a simple meal. Hiring a venue is part of the satanism in which Muslims are trapped today. The joint venture which the two parties may plan is also shaitaaniyat. It is not a walimah. It is a function to gratify the egoistical dictates of the nafs.

Q. A new fad has emerged in the Muslim community under the guise of Nikah. It's called "no strings" Nikah. This is usually a situation where a divorcee with kids who earns her own money, or for any other reason, wants to marry only for fulfilment of sexual desires, which also normally suits the man. The "couple" won't live together & there will be no nafaqah on his part. Am I right in thinking this is prostitution or a form of mut'ah that has been given the label of Nikah, or is there some exceptional grounds where this sort of agreement can occur and be

THE KHINZEER TENDENCY OF SANHA

Q. SANHA has very immorally advertised a sexual product to give impetus for even commission of zina. Just look at the filthy advert. Is it permissible to advertise in this lewd manner? Is it permissible to use the product?

Answer

SANHA halaalizes carrion, hence they are so utterly shameless to advertise immorality. The advert pertains to a zina product. SANHA is displaying swine tendency. Shamelessness is the salient attribute of pigs. All the haraam carrion which SANHA halaalizes has destroyed every vestige of Imaani conscience in their vile molvis who are worse than *khanaazeer*.

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considered as valid in Islam?

A. Your understanding is flawed. It is not correct. A Nikah performed in terms of the Shariah may not be labelled 'prostitution'. It is not mu'tah. A mu'tah is a temporary union. The time is fixed. In the type of agreement you have explained, the Nikah is not arranged for a fixed time period. The parties do have the right to waive their respective rights and obligations. However, despite the initial waiver, they also have the right to reinstate their rights. Although the form of marriage explained is not advised nor encouraged, it is nevertheless valid and permissible, and may not be called prostitution.

Q. A leopard caught the head of a mother baboon in it's fangs, dragging her along while the baby (baboon) was hanging to her bosom, feeling safe and secured (under the impression that the mother is still alive). Will it be meritorious i.e. counted as Zikrullah reflecting over this heart-rending episode (and sympathizing with the helpless baby baboon)?

A. Yes, grief over this sad episode is meritorious. There is reward for it as well. Rasulullah (Sallallahu alayhi wasallam) said: *"The Mu'min is rewarded for everything, even for the morsel of food he lifts and offers it to his wife."*

LONG HAIR?

Q. A youngster insists of keeping long shoulder-length hair. He says that it is Sunnah. Should he be allowed to keep long hair?

A. Keeping long hair is about the only Sunnat known to many youngsters. They have no awareness of other Sunnat acts nor of haraam acts. Advise the youngster to inculcate in him all the acts of the Sunnah in every sphere of his life, and that he should become addicted to permanent Thikrullaah. After he has attained a high level of Taqwa, if he still desires long hair, and that too after marriage, then he may keep neat long hair. But currently it is not permissible for him to keep such hair under pretext of it being Sunnah. His idea is a trick of the nafs and a snare of Iblees.

Q. The advice of Hadhrat Fudhail bin Iyaad (Rahmatullah Alayhi) is on minimizing in mixing with people. How do we draw a balance between not mixing and also things such as visiting family and friends, the amal of inviting family and friends for meals etc.?

A. This is the advice of all the Auliya based on the Qur'aan and Sunnah. It is essential for Islaah (reformation) of the nafs. The best is not to visit even family members if there is no pressing need. This is the balance. Don't invite people, even family members unless it is a valid walimah, not a haraam reception as is the custom nowadays. Restrict your merrymaking to your wife and children. When family members and friends congregate for meals and merrymaking, wide avenues of fitnah such as gheebat, etc. are opened.

Q. On the topic of rizq, Allah ta'ala has decreed rizq. Should we still make duaa for it or rather concentrate on praising Allah Ta'ala instead?

A. Yes, do make dua for Rizq despite it being a predetermined issue. We cannot fathom the Wisdom of Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) ordered us to make dua for Rizq as well as making effort. The same argument will apply to effort. Dua cultivates humility which is most beloved to Allah Ta'ala.

Q. On Friday I came to the Musjid at 11.50 a.m. The Musjid was closed. I was told that it was too early. I had to leave. Is it proper for a Musjid to be closed, especially on a Friday just before Zawwaal time?

A. It is unacceptable to turn Musallis away from the Musjid. The Musjid has to remain open at all times. You should ask the trustees to explain this exceptionally evil action

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of debarring Muslims from the Musjid even on Jumuah at about 12. They should explain.

Q. Is it permissible to perform Salaat with such clothes which display puma and other kuffaar logos? Is it permissible to wear such clothes and shoes?

A. Shoes, socks and clothing with kuffaar logos are not permissible. It is worse to perform Salaat with such clothing. The Thawwab and benefits of Salaat are invalidated by donning kuffaar dress.

Q. Is it Sunnah to recite 3 Juz every night in Taraaweeh?

A. It is not the Sunnah practice to complete the Qur'aan Majeed in 10 nights. While it is permissible, it should not be in the Musjid. Those who desire to recite three Juz every night in Taraaweeh, should do so in private homes.

Q. Is it permissible to make Salaam to a bid'ati, one who practices meelaad and the like?

A. Today there is massive ignorance among Muslims. Many bid'atis are sincere. They follow their molvis and genuinely believe in the correctness of their practices. Therefore, respond to the Salaam of even a bid'ati.

Q. A Maulana advises that corrupt and evil wives should not be divorced because the vast majority of women are corrupt. Therefore the next one a person marries will also be corrupt. Is this advice correct?

A. Whether to divorce or retain a corrupt wife, is the discretion of the husband. It is not the effect of advice. The husband should decide what he wants to do. It is permissible to keep her in Nikah or to divorce her. Advice pertains to the merits and demerits of a specific case. It is not universally applicable as the Maulana conveys.

Q. Is it permissible to recite ten Juz in Taraaweeh in a Madrasah classroom?

A. Three Juz or ten Juz may be recited anywhere, in any Musjid, any Madrasah classroom, any Jamaat Khaanah and any house if the musallis so desire. Generally more than one Juz should not be recited at a venue which is open to the general public. If all the musallis attending the classroom want 3 Juz or 10 Juz to be recited, then it is perfectly permissible.

Q. A non-Muslim accepts Islam, but her husband refuses. What is the state of their marriage?

A. If a non-Muslim woman accepts Islam, then it is necessary to present Islam to the husband. If he refuses to accept Islam, her marriage automatically terminates. She has to be in Iddat. After the Iddat of three haidhs she will be free to marry a Muslim.

Q. When does the iddat of a widow begin? Is there a grace period? If the deceased husband's body is at the home of his father, can she go there?

A. The Iddat of a widow commences the very moment of her husband's death. There is no 'grace period'. She has to remain in the marital home regardless of the mayyit being at her father's home.

Q. If one is certain that the Jamaat in the Musjid has ended, will it still be incumbent to go to the Musjid?

A. If one is certain that the Jamaat has ended, then it will not be incumbent to go to the Musjid.

Q. If the capsules prescribed by the doctor are made of gelatine, will it be permissible to consume it?

A. If no other halaal medicine is available, then due to the need and the circumstanc-

ZULM - TO BE EXONERATED

Hadhrat Maimoon Bin Mahraan (Rahmatullah alayh) said that if a person who had committed zulm, regrets and desires to be exonerated from the zulm, but is unable to make amends due to the person having died or his whereabouts are unknown, then the zaalim should make Dua of Maghfirat (forgiveness) for him (the oppressed one) after every Salaat. Insha-Allah, Allah Ta'ala will then forgive him.

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es, it is permissible to consume the medicine prescribed by the doctor even if it is in a capsule of gelatine content.

Q. My wife wastes much time in embellishing the house. She likes decorations. I discourage her from doing this. Please advise.

A. Leave your wife to keep herself busy with the decorations as long as these are not haraam. It is permissible to adorn the home. It is not in conflict with simplicity for her to engage in what she is doing. Do not be unreasonable with her. Keep your wife happy. Allah Ta'ala will then grant barkat in your Rizq.

Q. Is it permissible for the stepfather to be the wali for his stepdaughter for marriage purposes?

A. It is permissible for the stepfather to act as the Wali if the girl consents. Without her consent, he cannot represent her. Furthermore, if her own father is alive, then the stepfather cannot act as her wali even with her consent.

Q. For some reason a nikah was performed in secrecy. Now they want to renew the Nikah in a Musjid. Do they have to inform the Imaam or anyone that they are already married?

A. The Nikah may be renewed publicly in the Musjid without the need to inform of the nikah having already been performed.

Q. My grandmother was a Sayyid. Am I also a Sayyid?

A. You are not a Sayyid on account of your grandmother being a Sayyid. Lineage is from the father's side, not the mother's side.

Q. Is it sinful for a woman not to wear niqaab outside her home? I find it very difficult to wear niqaab. What should I do?

A. Yes, it is sinful not wearing a niqaab outside the home. She should always struggle against her desires and make dua to Allah Ta'ala to grant her sufficient courage to don the niqaab. When she is outside without niqaab, she should regret and in her heart seek forgiveness for the sin. If she always remains concerned about this issue, Allah Ta'ala will imbue her with *taufeeq* (spiritual strength) to don the niqaab and to not care about what others say. A Mu'minah cares of the Displeasure of Allah Ta'ala.

Q. What is the difference between bay't and islaah?

A. Bay't is a pledge of allegiance. The mureed promises his Shaikh that he will obey and follow his teachings. Islaah simply means reformation, that is, reformation of the nafs which is twofold: Elimination of the evil qualities and adornment with the attributes of moral excellence.

Q. Is it compulsory to be bay't to a sheikh? I was told that it is Waajib.

A. Bay't to a sheikh is not Waajib. Islaah (reformation) of the Nafs is Waajib. While a Shaikh is necessary to guide one, in today's time most so-called 'shaikhs' are bogus. Beware of them. They will blow up your Imaan and ruin your Akhlaaq. If a sheikh is not a strict follower of the Shariah and Sunnah, then do not venture near to even his shadow, for he will then be a veritable shaitaan. The substitute for a sheikh if one is not available, is to daily read the kitaabs of the Auliya. Their kitaabs constitute the Khaanqah of this era.

Q. Is it permissible to celebrate the birthday of one's child?

A. Birthdays are not permissible. These are kuffaar customs.

Q. Why is meelaad not permissible?

A. Regarding the bid'ah of Moulood, we have published several books explaining this practice in detail. Check our website. You will find the full explanation.

Q. Should transgenders be banned from the Musjid?

A. We understand transgenders to be hermaphrodites. Transgenders and the like are classified either male or female by the Shariah. Those classified as males may not be banned from the Musjid. If they cannot be classified, male or female, due to both organs functioning, they will be classified as *Khuntha Mushkil*. The

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Fuqaha have ruled that they should stand in the back row behind the children.

Q. Some say that all gays will be executed in an Islamic state. Is this correct?

A. Firstly, according to the Shariah there is no class such as gays. In terms of the Shariah, a homosexual or lesbian will be punished/executed only if the crime of homosexuality is confirmed on the basis of Shar'i evidence. The person cannot be killed just on the basis of being somewhat unnatural. Yes, those evil specimens of humanity who promote the satanism of homosexuality/lesbianism will be severely dealt with in an Islamic state. They may also be executed if the Islamic court so decrees.

Q. Is there any wazeefah to combat evil thoughts from shaitaan?

A. Recite much Aayats 96 and 97 of Surah Al-Mu'minoon in the 18th Juz. Also after Namaaz, place your right hand on your heart, recite Surah Alam Nashrah and blow on your heart. Furthermore, ensure that you do not look at evil on the cellphone. If your eyes, mind and heart are rotten with internet filth, then the wazeefah will not avail.

Q. The estate of the mayyit was not distributed according to the Shariah. The heirs made their own 'equal sharea' agreement. Now my brother who is in another country asked me to send his share to him. Is it permissible for me to do so?

A. When the shares are the effect of a haraam agreement, how can it be permissible for you to send it to your brother? It is not permissible. You will be aiding in haraam.

Q. A molvi says that Islaah is not possible without being bay't to a sheikh. Is this right? What is the consequences of a mureed not obeying his sheikh?

A. Bay't is not at all a requisite for Islaah. Following the ta'leem of the sheikh is necessary for moral reformation (Islaah). A Mureed who does not obey the jaa-iz (lawful) instructions of his sheikh for no valid reason, will not achieve success in the process of Islaah. But he will not be punished in the Aakhirah for such disobedience.

Q. I am an Ustaadh in a Madrasah. I do not allow my students to wear even a permissible ring of 5.3 grams. I believe that it creates pride in them. Am I right?

A. In fact, don't allow your students to wear even a permissible ring nor even a wrist watch. Talaba should not become accustomed to luxury as do women. Yes, your explanation is correct. Their minds should not be in trinkets.

Q. An Aalim claims that it is permissible for girls doing Hifz to recite the Qur'aan Shareef even during haidh. Please comment on his claim.

A. The chap is not an 'aalim'. He is a moron. It is HARAAM for women to recite the Qur'aan Majeed during haidh. Hifz does not change the mas'alah.

Q. I would like to understand more about why other yoghurts besides Lancewood are not suitable for consumption. Would this reason also make doubtful other products containing cultures such as cream cheese, buttermilk and cheeses?

A. We say that plain yoghurt may be consumed. Cheese which has plant rennet as an ingredient is permissible. Buttermilk is permissible. We are averse to probing these products. Since Lancewood was the only one who had responded to our query, we mentioned them. Nevertheless, plain yoghurt of others may be consumed as well.

You may make your own research, and if you establish anything improper, act according to your understanding and feelings. But we are not inclined to research products such as buttermilk and the like.

Q. Will a person be accountable for evil thoughts?

A. If a person intentionally introduces an evil thought, then he/she is accountable for that sin even if he/she does not commit the act, hence taubah is necessary. However, if it is a shaitaani

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waswasah, then it will not be sinful.

Q. Many years ago I stole money from my father. What am I supposed to do now? My father is still alive.

A. The only thing you have to do is to inform your father, seek forgiveness and arrange to pay back. If you humbly seek forgiveness from him and Allah Ta'ala, your father will in all probability forgive you and not ask for repayment. If you do not do so, you will be accountable in the Aakhirah where Jahannam may be the recompense for your exceptionally evil sin of having been so treacherous to your father.

Q. Is cannabis oil halaal?

A. Cannabis oil is permissible as medicine. It is a plant and may be used for medical treatment.

Q. Houses/apartments are sold off-plan, that is, before constructing the houses, they are sold on the basis of the plan. Is this permissible?

A. Buying a house/apartment 'off plan' is not permissible. The item of sale (mabee') is non-existent. Furthermore, this satanic scheme has come with massive fraud. Numerous people have lost their money – millions – in these schemes. Muftis who are morons halaalize this wicked scheme on the basis of *Istisnaa'*. They must apply their hearts to their brains, and endeavour to ascertain the reality on the ground before vomiting zigzag fatwas.

Q. I intend to go for Hajj. What advice do you have for me?

A. If Hajj is not Fardh on you, then it is ***not permissible*** to go to Saudi Arabia in the present climate of evil.

Q. Salafis say that they are the followers of the Salaf of the Khairul Quroon era. Is this correct?

A. The 'salafis' of today are deviates who have no relationship with the Salafus Saaliheen of the Khairul Quroon era. They have deceptively adopted the title of 'Salaf'. We have published several books on the deviation of the salafi deviates of our time. The books are available on our website.

Q. Is 'freezing' the auction permissible? Is it permissible to prevent people from bidding? Are false bids by the workers of the company permissible?

A. The act of 'freezing' the auction, preventing others from bidding is HARAAM. It is not permissible to buy anything in this manner. The false bids by workers of the company are also not permissible. The deception and dishonesty are evil and major sins.

Q. If the Athaan is heard while speaking on a phone, what should one do?

A. If the conversation is not urgent, then immediately terminate the call with Salaam and respond to the Athaan.

Q. Is it permissible to give away such toys which the children no longer play with?

A. If the toys have become redundant because the child no longer plays with the toys, then the items may be given away. A price should be fixed and the money kept in trust for the child.

Q. Is it permissible to perform Nikah in secret? The man is married. The second wife gives up her rights and so does the husband. They will not make mutual demands for their rights. It is necessary to keep the marriage secret to avoid the man's marriage breaking down. Please advise.

A. While the Nikah, if performed correctly, will be valid even in secret, remember that it will not remain a secret for too long. Be assured of this. When the secret is exploded, the storm in his home will erupt.

Q. An unmarried woman dies. She is survived by brothers, sisters, sons and daughters of her sisters. How should her estate be distributed?

A. If the deceased has no parents, then her heirs will be only her brothers and sisters. Each brother will receive double the amount a sister receives. Her nephews and nieces do not inherit in this case.

Q. May Tahyatul Musjid be performed before the Ma-

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ghrib Fardh?

A. No, Nafl Salaat of any kind should not be performed before the Maghrib Fardh.

Q. Until what time can Awwaabeen be made?

A. Awwaabeen may be performed right until Isha' time.

Q. Can the Waajib Tawaaf Salaat be performed after Asr?

A. The Waajib Tawaaf Salaat may not be performed after Asr. It has to be delayed for Maghrib time.

Q. Nowadays new fashion trousers for men are so high that the minute they Bend the knees the satr opens up and many times even when they wear long kurtaas still their satr opens up. So is it permissible to wear such trousers?

A. It is haraam to wear the type of kuffaar trousers you have described. Salaat will not be valid with such shaitaani trousers.

Q. A so-called hafiz, wears jeans, T-shirts, shaves his beard and indulges in sins openly. A month or so before Ramadhaan he starts growing a beard. Is it permissible for him to lead the Fardh and Taraaweeh Salaat?

A. It is haraam to allow a western-dressed faasiq to act as Imaam. The impermissibility is more emphasized for a beardless faasiq. Regardless of these fussaaq being huffaaz, they should not be permitted to lead the Salaat. Pious laymen should rather lead the Salaat. If no proper Haafiz is available, recite from Surah Feel.

Q. If the 4 Sunnah Muakkadah of Zuhr are missed, should it be performed after the Fardh?

A. The Sunnat prior to the Fardh may be performed after the Fardh if one has missed it, although the thawaab will be substantially reduced. Perform the 4 raka'ts after the two Sunnat Muakkadah of Zuhr.

Q. Is it permissible for a person sitting on a chair to lead the Salaat?

A. Salaat behind an imaam leading from a chair is not valid.

Q. I intend to buy a property for rental income. Do I have to pay Zakaat on the value of the property?

A. No, there will be no Zakaat payable on the land which you will buy for rental income.

Q. Does a man who has fathered an illegitimate child have to support the child?

A. Legally, he does not have to support the child. Nevertheless, it is permissible and best for him to support the child.

Q. Can the illegitimate child claim that the man is her father?

A. No, the child may not claim that he is the father.

Q. Is a man the mahram of his illegitimate daughter?

A. He is not her mahram.

Q. If I perform Salaat alone and someone joins me, what is the state of his Salaat?

A. If the one who joins the solitary musalli will be performing the same Fardh Salaat, then his Salaat will be valid. This is according to the Hanafi Math-hab which we follow. According to the Shaafi' Math-hab, regardless of what intention the first musalli had, a person may follow with his own intention.

Q. Zaid died. He is survived by only one sister and one paternal uncle. How should his estate be distributed?

A. Since the only relatives of Zaid are his one sister and one paternal uncle, his sister inherits half the estate and his uncle the other half.

Q. I have only one kruger gold coin. I have no other Zakaat assets. The weight of the coin is less than Nisaab. Is Zakaat payable on this one coin?

A. In view of the value of the gold coin being far in excess of the Zakaat Nisaab in vogue, Zakaat should be paid.

Q. How should Zakaat be paid on cash and gold?

A. Zakaat is payable on the combined value of the cash and the gold.

Q. Is it permissible to pay a molvi to deliver a lecture at a wedding?

A. It is haraam to charge money for giving a lecture, whether at a Nikah or at any other function.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH

Q. The Shaafi sheikh who comes to our prison is urging us Hanafis to become Shaafis. He says that Shaafis will enter Jannat first. Is this true?

A. It is false. The comment of the Shaafi is not only inappropriate, it is haraam. Did he receive Wahi (revelation) from Allah Ta'ala that Shaafis will be the first to enter Jannat? His remark is absolutely evil.

Q. Can Hanafis combine two Salaats as do the Shaafis?

A. Combining Salaat is not valid for Hanafis.

Q. Is there Nafl Salaat before the Fardh of Maghrib?

A. Before the Fardh of Maghrib, Hanafis should not perform any Nafl Salaat.

Q. Is it Sunnah to have a programme on the 15th Night of Sha'baan?

A. All programmes on 15th Night of Sha'baan are bid'ah and not permissible.

Q. A Maulana says that it is Sunnah to fast on 13th, 14th and 15th of Sha'baan.

A. It is Sunnah to fast on 13th, 14th and 15th of every Islamic month. However, during Sha'baan the 15th day specifically has greater significance.

Q. Is it permissible to use Zam Zam water to cook food?

A. It is permissible and excellent to use Zam Zam water for cooking. It should not be used for washing. But for cooking it is permissible.

Q. I have been told that chickens locally slaughtered in Saudi Arabia are halaal. Is this correct?

A. Regardless of what is claimed, abstain from ALL chickens and ALL meat products in Saudi Arabia.

Q. Is there a difference in the Sajdah for men and women?

A. Most certainly there is a big difference in the manner of Sujood for men and women. A woman has to be flat on the ground, while the man's body will be raised above the ground.

However, the deviate Salafis propagate their baseless idea of there being no difference.

Q. I accepted a gift of an item for which I have no preference. May I give it away?

A. Once you accept the gift, it becomes your property. You may then give it away, sell it or do whatever you wish with it.

Q. What is a woman allowed to recite during her monthly haidh period?

A. During haidh a woman may and in fact should engage in Thikrullaah, Durood, Istighfaar and Dua. All the Names of Allah Ta'ala may be recited. At the time of Salaat, she should make wudhu, sit on her musalla and engage in Thikr, etc. Only Qur'aan recitation and Salaat are forbidden.

Q. Is there a Sunnah basis for the 40 day I'tikaaf organized in Azaadville?

A. The 40 day 'I'tikaf' programme is a merrymaking bid'ah. Never participate in these new-fangled bid'ah programmes which are the effects of nafsaaniyat, but the organizers are deluded by self-deception to believe that they are engaging in an act of thawaab. There is absolutely no basis for this bid'ah in the Sunnah nor in the A'maal of the Salafus Saaliheen.

Q. My husband uttered a statement today which is confusing for me. My younger son asked him as to why he was hairy on his arms. He answered, and I heard my daughter exclaimed: "Abba you need to renew your imaan". Seeing this I asked my daughter as to what her father answered. She replied that he said that he started as a monkey or ' I was first a monkey'. I told my husband that if he had lost his imaan then our nikah too is broken.. He recited his Kalima but doesn't want to acknowledge that he was wrong. He is refusing to ask for a fatwa / advice concerning this and says that it was not his intention to mean anything wrong. He claims that it was a joke.

I am not educated or familiar with the rulings but am only afraid if we are going to be in sin. Please advise me. Did he loose his Imaan and

Questions and Answers

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is our nikah broken?

A. If your husband says that he said the statement as a joke, then too it is kufr. Saying: 'I was first a monkey', in response to the question pertaining to his hairiness, means that the origin of man was the monkey as is taught by the kaafir, Darwin and as the atheist scientists believe.

A kufr statement uttered jocularly is also kufr. The nikah should be renewed. It takes only five minutes to perform a nikah. It can be performed at home without others knowing about the issue.

Your husband may write for a fatwa to other Muftis. If he receives a fatwa in conflict with our fatwa, he may act according to the other fatwa.

Q. I shall be getting married. The girl's side wants to have a reception and we want to have a Walima. Can we do it as a joint event where we (the boy's side) pay for the food and the girl's father pays for the venue?

A. The joint/hybrid affair described by you is not a walimah. The walimah is a simple feast by the husband. After the Nikah, a few relatives, friends and some poor persons should be invited to a simple feast. There is no need to hire a venue. The customary reception organized by the girl's side is not permissible.

Q. Please advise on the following issues:

1. What is the marital status of a woman who once embraced Islam, married a Muslim man and 8 years after marriage became apostate?

2. If dissolution of the marriage has taken place should she approach the Islamic judge for documentary proof of her apostasy?

3. What is the status of children born of the marriage before apostasy?

4. The wife was pregnant during her apostasy. What is the status of the child?

5. Is documentary proof of the divorce (if any) necessary.

A. The nikah automatically ended with the woman's apostasy (irtidaad). There is no 'Islamic judge' to decide the issue. In an Islamic state – and there is no such state nowadays – she will be imprisoned and detained as long as she remains an apostate.

The children born prior to her irtidaad are Muslims. The unborn child conceived prior to apostasy will be a Muslim.

There is no divorce in this case. Even a valid divorce does not require documentary proof for its validity.

Q. Twenty two years ago I misappropriated R10,000 Zakaat entrusted to me for distribution. I am remorseful. I have made taubah. I do realize that I have to pay the Zakaat to deserving Muslims . How should I calculate the amount I am liable to pay?

A. You have to pay the amount of gold which R10,000 could procure 22 years ago. At that time (2001) the price of gold was approximately R24.10 per gram.

Q. I obtained a loan of $8,000 many years ago. How much do I have to repay today in view of inflation?

A. The amount to be repaid should be the amount of gold which the $8000 could procure on the date the loan was given. If for example, the $8,000 could procure three ounces of gold on the date the loan was given, then when it is repaid, three ounces of gold or its current value should be given.

Q. A customer purchased an item, paying a deposit. Even after months, he does not come to collect the item. All attempts to locate him fail. Should Zakaat be paid on the amount he owes? May the item be sold to recoup loss?

A. Zakaat will be paid on the outstanding amount only after it has been paid. Since the customer has paid a deposit, the item belongs to him. If after one year he does not come forward to pay and take the item, you may sell it to recoup the outstanding amount. If the item is sold for more than the amount owing, the excess should be given as Sadqah.

(Continued on page 24)

TAHAJJUD – WHY YOU CAN'T GET UP!

A MAN asked Hadhrat Ibraahim Bin Adham (Rahmatullah alayh):

"I am unable to perform Tahajjud at night. What is the remedy?"

Hadhrat Ibn Adham replied: "Abstain from disobeying Allah Ta'ala during the day. Then He will ensure that you will stand before Him during the night time. Standing in front of Allah Ta'ala during the night time (Tahajjud) is a fortune of extreme honour. A sinner does not deserve this honour."

Hadhrat Hasan Basri (Rahmatullah alayh) said: "A person who abstains from Tahajjud does so because of some sin/s which he commits. Therefore, every day at sunset, take a reckoning of yourself and seek forgiveness from Allah Ta'ala for your sins to enable you to wake up for Tahajjud. Waking up during the night is heavy for a person who is heavily loaded with sins."

Sin deprives one from the honour of performing Tahajjud Salaat. The only reason for this deprivation is disobedience. A person addicted to sin is deprived from Tahajjud by Allah Ta'ala. Allah Ta'ala ensures that His obedient servants wake up for Tahajjud to commune with Him. Only those grovelling in sin are deprived from the wonderful treasure of Tahajjud Salaat.

In fact, people are nowadays deprived from even performing Fajr Salaat with Jamaat. This is due to the heaviness of the sins of this age – the sins of the cellphone, of carrion, of television, of video, of intermingling, of zina, etc., etc. The Deen has become a hobby for accepting and rejecting at will and fancy. How can kuffaar masquerading as Muslims gain the taufeeq for waking up in the middle of the Night to commune with Allah Ta'ala?

DEPRESSION

CHANGE in a person's condition is (sometimes) due to climatic change. One should not despair on account of such depression. Its remedy is *Istighfaar*. There is no need for despair. People desire that they always be in one good, happy state. Such a state (in which there is no change) belongs to only Allah Ta'ala. Change does not occur to Allah Ta'ala whereas there will certainly be changes in the conditions of people. *(Hadhrat Maulana Ashraf Ali Thanvi)*

All created beings and things undergo change. Nothing is static. Everything created is perishable, hence everything and everyone undergoes change. Hadhrat Thanvi has mentioned here merely one cause for depression. The consequence of sin, disobedience, reckless indulgence in futility and merrymaking and becoming oblivious of Maut, the Qabr and Aakhirat is also depression.

MUKHANNATH AND MUTARAJJILAH

Hadhrat Ibn Abbaas (Radhiyallahu anhu) narrated: "Rasulullah (Sallallahu alayhi wasallam) cursed the *male mukhannitheen* and *the female mutarajjilaat*, and he said: 'Expel them from your homes.' Then Rasulullah (Sallallahu alayhi wasallam) expelled one of them, and Umar expelled one of them". *(Bukhaari and Ahmad)* *Mukhannitheen* are males who pretend to be females. They emulate the ways of women. *Mutarajjilaat* are females who pretend to be males. They emulate men.

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated: "A *mukhannath* who had dyed his hands and feet with hinna' was brought to Nabi (Sallallahu alayhi wasallam). Rasulullah (Sallallahu alayhi wasallam) asked: 'What is this?' Someone said: 'O Rasulullah! He imitates women.'

Then Nabi (Sallallahu alayhi wasallam) ordered his expulsion to Naqee' *(which is on the outskirts of Madinah)*. The Sahaabah said: 'O Rasulullah! Should we not kill him?' He said: 'I have been prohibited from killing those who perform Salaat.' " *(Abu Dawood)*

MADAARIS FUND-RAISING

A Molvi asked: *"Is it permissible for the Madaaris to pay their collectors a commission (a percentage of the amount they collect)?"* Hadhrat responded as follows:

The condition of commission is *faasid (corrupt/not valid),* hence not permissible. However, numerous Madaaris are embroiled in this calamity. No one is concerned with Jaa-iz and not Jaa-iz. That is the reason *(or one of the reasons)* for the elimination of barkat and for vile effects. Neither do the Asaatizah have affection and love for the Talaba nor do the Talaba respect and honour the Asaatizah. The *Shaan (Countenance) of Ilm* is not discerned on them, neither *zaahiran (outwardly in their actions)* nor *baatinan (inwardly, in their hearts).*

All of these evil consequences are the crop and consequences of unlawful income. The authorities of the Madaaris do not at all investigate the sources of their income. I have alerted the Madaaris authorities, but no one heeds. The Deen does not derive benefit from such Madaaris. They flatter and bootlick the contributors in their jalsahs and periodicals.

Such people *(i.e. bootlicking Madrasah personnel)* cannot proclaim the Haqq. At all times they have to consider the pleasure of the contributors.

SANHA THE YAHOODI SUPPORTER

A Brother writes:

I'd like to inform you regarding an ice cream company called PAULS ICE CREAM. The owner is pro-Israel. He has also visited Israel lately and promoted his vacation and support regardless of many people bashing him for doing such.

However, SANHA has just posted about their approval for this company being halaal.

How disgusting of a group of 'ulama' declaring something is halaal knowing very well that this owner may be contributing our money to Israel and using our money to visit Israel. A Zionist Jew, who by the way is an open enemy of Islam, do they think he has any concern for our food being halaal and ibadah being accepted?

(End of the Brother's lament)

Comment

As far as SANHA is concerned, we have published innumerable articles and booklets condemning this illegitimate carrion halaalizer. The objective of SANHA and of all carrion certifiers is only the boodle. For gaining the boodle they will sell their mothers and daughters to brothels.

They have destroyed their own Imaan and have ruined the Imaan of the jaahil Muslim community who is relishing in the haraam carrion which SANHA and its ilk have certified. There is no surprise in SANHA's halaalizing Pauls Ice Cream. When SANHA has no concern for the Laws of the Shariah, what do you expect from these treacherous and lecherous scoundrels? For the haraam boodle, they will lick the boots of the Yahoodi enemy.

Besides this, you have not reflected sufficiently. While you are blaming only the Carrion Purveyor, you are silent regarding those Muslims who support this company despite being aware of its Yahoodi affiliations. SANHA thrives on its haraam on the strength of the support of the uncaring Muslim community.

GHEEBAT

When someone initiates a narrative of *gheebat*, then intentionally change the subject with some permissible talk or get up and move away. *(Maulana Ashraf Ali Thanvi)*

Expensive clothes

"While I do not prohibit it. However, most people don expensive and gaudy garments for the sake of show and adornment. I certainly prohibit them. The effect of such clothes is evil on the heart. Such adornment and beautification is befitting for females."

(Hadhrat Maulana Ashraf Ali Thanvi)

(And, if wearing garments is because it is a fashion of the kuffaar, then it is worse. It is then tantamount to kufr.)

AN EVIL LUSTFUL MOLVI

A Brother writes:

"My wife informed me about a very disturbing situation. A lady who converted to Islam recently asked her if she knew of anyone that could teach her the basics of Deen. She passed a few names of people she knew and told her that she may contact them.

After a while she happened to speak to this lady again and asked her if she found someone who could teach her, she replied, yes there's a Maulana coming to her house and he's showing her how to perform salaah and teaching her other basics of Deen.

My wife told her she's living on her own and the Maulana is married this is not the correct way to acquire Islamic knowledge. She also admitted that when he comes to her house they are completely alone. However, because he's an aalim she trusts him. The lady said when he came the first time she raised the point to him. She asked if him coming to her house on his own is not being a problem? He said no because the intentions are good. Everything depends on intentions.

What advice does Maulana have for this lady who is clearly being groomed by this Aalim?"

Answer

Your wife should advise the lady that it is totally haraam for the molvi to come to her house to teach her, and it is haraam for her to learn from him in this nafsaani combustible scenario. Sooner or later shaitaan will trap them into zina. The molvi's brains have become vermiculated with carnal lust which he fallaciously justifies with his corrupt 'intention'. He labours in self-deception regarding his so-called 'good' intention. Shaitaan is enmeshing him into the tentacles of vice/zina.

"Good intentions" never justify haraam actions. It is mentioned in the Hadith: *"Never be alone with a woman, for verily, the third one present is Shaitaan."* Shaitaan permeates in the blood of people. This molvi is totally in the grips of Iblees and his nafs. His brain has become inoperative, hence he so blatantly and ludicrously seeks to assuage the lady and his own conscience that as long as his intention is 'good', his haraam act of being alone with the woman is permissible.

Despite being fully under the influence of his nafs and Iblees he is not insane, hence he does know deep in his heart that it is his carnal/sexual lust which takes him to the lady's house under the satanic pretext of 'good intentions'.

It is absolutely imperative for the woman to debar this scoundrel molvi from entering her home. It is haraam for her to learn from this shaitaan. There are books and Apas who could teach her.

We are almost sure that his wife is not aware of his zina shenanigans. Your wife must emphasize the danger to the lady.

If you have no Munaasabat with a Shaikh?

"If you have no munaasabat (compatibility) with a Shaikh, leave him and go to another Shaikh. If here too you have no munaasabat, go to a third one. If then too you have no munaasabat, then forget about becoming mureed. Practice with sincerity on the Qur'aan, Hadith and Fiqh and with sincerity make dua for hidaayat and istiqaamat. This will suffice." (Hadhrat Maulana Ashraf Ali Thanvi)

In our current age, almost all 'shaikhs' are bogus. Before ever pledging allegiance to a sheikh, study and measure him on the Standard of the Shariah and Sunnah. If he appears on any of the shaitaani, haraam media such as facebook, indulges in videography, displays his snout to all and sundry on the basis of digital pictures being 'halaal', then understand that he is an agent of Iblees. Do not touch him with a bargepole. Flee from him as one would flee from a lion.

ANIMALS ARE NOT MORONS – SCIENTISTS ARE MORONS

Allah Azza Wa Jal says in His Glorious Qur'aan:

"Indeed, the vilest creatures by Allah are the (spiritually) deaf and dumb. They are those who lack understanding."
(Al-Anfaal, Aayat 22)
"Indeed, the worst (vilest/ most evil) creatures by Allah are the kuffaar who have no Imaan."
(Al-Anfaal, Aayat 55)

Despite these moron scientists possessing vast secular information pertaining to the stupendous and mind boggling natural systems governing every aspect of creation in the universe, the density and darkness *(zulmat)* vermiculating their brains preclude them from recognizing the Existence of the Powerful, Wise and Majestic Being Who is the *Khaaliq (Creator)* of the universe along with all the wonderful systems governing and regulating every aspect in every sphere of life.

These morons fail to understand that *System* is not an accidental and haphazard phenomenon for which there is no rational explanation other than to stupidly and monotonously say that it is an 'accident'. There is no such thing as an aimless 'accident' which has no intelligent cause in the universe of System created by Allah Azza Wa Jal.

Since these moron scientists due to the disease of *takhabbutush shaitaan (satanic madness)* which has cast their intelligence into cognitive dissonance resulting in mental explosion, fail miserably to recognize their Creator and the Creator of the universe for which they unhesitatingly affirm marvellous and stupendously mind boggling systems governing all aspects of creation, Allah Ta'ala describes them as being ***"the vilest of all creatures who are deaf, dumb and blind".***

On the Day of Qiyaamah when these morons will be resurrected from their graves, they will discover themselves to be physically blind because on earth they were spiritually blind. Then, acknowledging their Creator, they will wail:

"O my Rabb! Why have You resurrected me blind whilst I was able to see (on earth)?"
He (Allah) will say:
"Yes (now understand) that Our Signs had come to you, but you forgot them. Now, similarly, today you shall be forgotten (and administered to Hell as fuel)."
Thus, shall We punish those who committed excess (kufr), and did not believe in the Aayaat of their Rabb. And, The Punishment of the Aakhirah is the severest and the Most enduring."
(Taa-haa, 125, 126 and 127)

Although the 'science' of these moron scientists clearly testifies that prior to an earthquake or a natural disaster, some inner perception is activated in animals, they moronically fail to understand the system affirmed by their theories. As for Muslims, there is no conundrum here requiring scientific experimentation and discovery.

In terms of the Qur'aan Majeed, animals are also repositories of *Ilhaam and Kashf* (spiritual inspiration and revelation). Thus, prior to the occurrence of the disaster, they are forewarned by Allah Ta'ala. Some years ago when a tsunami swept Sri Lanka, it was reported that not a single animal was killed. Prior to the eruption of the tsunami, the animals had taken refuge on very high ground in the mountains. Of course, whoever and whatever of humans, animals and buildings are earmarked for destruction by Allah Azza Wa Jal, will not escape Divine Wrath as Nabi Nooh (Alayhis salaam), with tears welling up in his eyes, cried to his kaafir son when the latter said: *"I shall seek protection on the mountain (against the flood). It shall save me".*

"Today there is no refuge from the Decree of Allah except for him on whom He has mercy."

Contentment

If one keeps one's needs confined within limits (of one's earnings), one will be contented. If the limits are not observed, contentment is difficult.
(Hadhrat Maulana Ashraf Ali Thanvi)

RULES OF A MADRASAH

Question: 1

My boys in a Darul Uloom were told by the principal: *"This is my Madrasah. You have to follow my rules"*. Now the same statement was made by the principal to the Asaatizah, "*that this madrasah is mine and you have to follow my rules*". We all know that the madrasah is running by the donations of many people from around the world. We understand the students have to follow the rules of the madrasah but to say it's "my madrasah", is it correct?

Answer

We understand that the Madrasah was started by the Principal. If this is correct, then it is proper to say *'my madrasah'* regardless of outside donations. The Madrasah does not belong to the donors. People donate to get thawaab in the Aakhirah, not to own or administrate the Madrasah. Therefore it is correct that the Madrasah belongs to the one who had initiated it and who still controls it. He does not mean that he owns the buildings.

Question: 2

In the Darul Uloom we also noticed that at the Salaah times they lock the gates where the students cannot attend Salaah with Jama'ah and all of them are baaligh. Since Shari'ah has given respite until Salaam that if someone was late for some reason he will get the reward of getting his Jama'ah. Is it permissible to do that for some madrasah rules like getting them to be on time for Salaah etc..?

Answer

We cannot comment on locking of the gates without having an explanation from the Madrasah as to the reason for this action. However, it is unacceptable for students living in the Madrasah to come late to the Musjid. They should be in the Musjid by the time the Athaan is recited. If students are so lethargic and unconcerned as to come late despite living on the Madrasah grounds, then they deserve to be severely punished or even temporarily suspended to jolt them to understand the notoriety of their late-coming. Missing Takbeer Ula for no valid reason is a major sin. They learn only Qur'aan and Hadith, yet the importance of Salaat has not registered in their minds. If their Islaah is not made at Madrasah, where and when will it be made after they leave the Institution? There are no more genuine khaanqas for tarbiyat purposes.

Question: 3

We were told by the Ulama that to wear a turban is a great Sunnah of our beloved Nabi Sallallahu Alaihi Wasallam. So if it's Sunnah, can it be given less importance than the topi of a madrasah uniform or of a Khanqah topi?

Answer

The turban is Mustahab. Undoubtedly it is Sunnah. One Sunnah should not be compared to another Sunnah. Whoever wishes to don the turban will gain much thawaab. Whoever does not wear turban should not be castigated. Such castigation is transgression of the prescribed limits of the Shariah.

ALWAYS FEAR, BE IN TREPIDATION

Have no confidence in your knowledge nor in your *haal* (spiritual state) nor on your *maqaam* (status). In fact, one cannot have confidence on one's greatest treasure, viz., Imaan. All are enchained by the *Qadr* of Allah Ta'ala. No one knows what has been decreed for him. The issue is extremely delicate and fearful. Never be proud of one's good state nor despise others because of their evil state. No one knows what his future will be.

(Maulana Ashraf Ali Thanvi)

Even the Muqarrab Malaaikah (Jibraeel, Mikaaeel, Israafeel, Israaeel, etc.) are fearful of the hidden Plan of Allah Ta'ala. This fear was intensified when they witnessed the fall of Azaazeel who became Iblees after thousands of years of worship.

EXECUTORS OF ESTATES

Q. Is it permissible for an executor of the deceased's estate to resign without finalizing the winding up of the estate?

A. If the Wasi (Executor) had accepted the post during the lifetime of the Testator, the post becomes binding and incumbent. In this case the Wasi may not renege and abandon his obligation after the demise of the testator. However, if circumstances do not permit the Wasi to wind up the estate in accordance with the Shariah, then it is incumbent for him to resign.

Q. The deceased had two wives. One wife refuses to accept the Shariah Will. Can the executors resign?

A. If one wife refuses to submit to the Shariah, the executors may not resign. They should continue to execute their task and distribute in accordance with the Shariah.

Q. A deceased had appointed in his will two relatives to be the executors of his estate. Is it binding on them to accept?

A. If the executors had not accepted the post during the lifetime of the Testator, then they are under no obligation to accept the post. Further, they may resign in this case even after they had accepted to act as executors.

Q. If there are two executors, can one of them make decisions alone?

A. If there are two executors, it is not permissible for one to act unilaterally.

Q. When should the executors commence the process of winding up the estate?

A. The process of distribution should commence immediately on the day after burial of the mayyit. There should be no unnecessary delay. The usual practice of procrastinating the winding up for no valid reason is haraam. It is a major sin. After burial, the heirs are not permitted to appropriate the assets of the deceased in whatever manner they desire. Even the food in the fridge becomes haraam for the heirs without distribution. The vehicles of the deceased may not be used without finalization of the distribution. People are absolutely reckless in the commission of major sins pertaining to the assets of the deceased.

Q. What is the first duty of the executors?

A. Discharge of the debts is the first Waajib (obligatory) action of the executors. After paying the burial expenses, the debts of the mayyit have to be paid before distribution to the heirs.

Their Islamic moral and legal responsibility is:

- to ensure that the process of winding up the estate commences immediately after burial.
- to ensure that the mayyit's debts are paid.
- to ensure that the assets are immediately distributed to the heirs.
- that they should not act in contravention of the Shariah.
- that they should not fulfil any haraam bequest/directive of the deceased.
- that they should understand that they have no right of dictatorship over the heirs. The heirs are the owners of the assets, not the executors. The obligation of the executors is to only ensure correct Shar'i distribution of the estate.
- Not to delay without valid reason in winding up of the estate. Such delay is sinful.

The Motive for Hadyah (Gift)

"Most people, when presenting gifts, search for expensive items. The basis of hadyah should be muhabbat (love) and khuloos (sincerity) even if the gifted item is of insignificant value, even if it is fuloos (copper coins). A Buzrug was on his way to meet another Buzrug. Along the way it occurred to him that he should present a gift. However, being a pauper, he had nothing. He gathered a pile of firewood from alongside the road.

The Buzrug to whom the hadyah was given appreciated it so much that he instructed his khaadim to preserve it. "When I die, heat the ghusl water with this firewood. Perhaps it will be a basis for my salvation." Subhaanallaah! The talks of these Buzrugs is also buzrug (sincere and sagacious)."

(Hadhrat Maulana Ashraf Ali Thanvi)

True Divine Love

True Love for Allah Ta'ala is not cultivated only by means of *thikr* and *shaghl*. The method is observance of all A'maal-e-Saalihah with sincerity (i.e. total submission to the Shariah). Thikr and shaghl create a temporary state of enthusiasm which dissipates after some time. *(Hadhrat Maulana Ashraf Ali Thanvi)*

TALAAQ & KHULA'

Q. Please explain in some detail the kinds of Talaaq and their effects. What is Raj'i and Baain? What is Khula'? Is Khula' issued by a Mufti?

Answer

1) One or two Talaaq in which the word Talaaq/Divorce or any derivative of it is used, constitute Talaaq Raj'i. This is a revocable Talaaq. The husband is entitled to revoke this Talaaq and take back his wife although the Talaaq will always remain suspended. It is valid within the Iddat period.

If the Raj'at (taking back) is not made during the Iddat, then it will be transformed into Baa-in. The Nikah is then irrevocably terminated. They may reconcile, but a fresh Nikah has to be performed. The woman's consent is necessary. The new Nikah can be performed only if one or two Talaaq had been issued. Once the third one is issued, then there is no scope for reconciliation.

Three Talaaqs issued in any way whatsoever, immediately terminates the Nikah. The Iddat commences immediately when the third Talaaq is issued.

2) Khula' is a voluntary agreement between the husband and wife. It cannot be imposed on any of the parties. The effect of Khula' is Baa-in. After Khula' reconciliation may take place and a fresh Nikah has to be performed.

Khula' is between the husband and wife. A Mufti is not required for effecting Khula'. Khula' is not issued by a Mufti. It is a simple issue. The wife pays the husband a sum of money for gaining her release by means of Talaaq. It is haraam for the husband to demand more than the Mahr amount for the Khula' process.

AMR BIL MA'ROOF IS WAAJIB

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) commenting on abstention from the Waajib obligation of Amr Bil Ma'roof Nahyi Anil Munkar, said:

"Among the seniors there are two classes. In the one class are those who are not Shaikhs (Murshids). The masses have scant regard for them.

Those who are Shaikhs (Murshids) are taken to be the leaders. Many people hold them in high esteem. However, they are the ones who are the most neglectful. They think that to take a tasbeeh in the hand and sit is sufficient for them to reach Jannat. They do not bother about correcting anyone (that is, they abstain from Amr Bil Ma'roof Nahyi Anil Munkar). In fact, they labour under the impression that involvement with this obligation is nugatory of Tasawwuf. They believe that if a sheikh (murshid) engages in this obligation, he is struck off the list of Mashaaikh and dumped into the list of Aalims (that is, those Ulama who are not khalifahs and murshids).

It staggers the imagination that nowadays one who does nothing, says nothing to anyone and is in the good books with everyone, is considered to be a Buzrug, otherwise not. In this regard they have fabricated a poem and attributed it to Haafiz Shiraazi. But nothing can be proof when it comes to the Ahkaam of Allah Ta'ala. Thus, this poem is also no proof. In short, Amr bil Ma'roof is Waajib."

YOUTUBE EARNINGS

Q. Is it permissible to earn from a YouTube channel if nothing haraam appears on one's channel?

A. Regarding *'nothing haraam'*, this is a massive self deception. The entire social media platforms are pure fisq, fujoor and kufr. It is pure satanism. There is no greater media of immorality today on earth than these social media which have utterly ruined the Imaan of the Ummah and destroyed whatever little Akhlaaq Muslims had.

The earnings of these Satanist media are haraam regardless of 'nothing haraam' being depicted. Allah Ta'ala says in the Qur'aan Majeed: *"Do not aid (one another) with sin and transgression."*

Those utilizing these Satanist media are aiding in the destruction of Imaan and Akhlaaq.

The *La'nat* of Allah Azza Wa Jal settles on the villains of facebook, youtube and all such shaitaani media.

DID ANIMALS IN TURKEY, SYRIA SENSE THE QUAKE EARLY? HERE'S THE SCIENCE

By Leo Sands February 7, 2023 at 11:10 a.m. EST

Birds flew erratically above snow-capped buildings. Dogs howled loudly. Then, a devastating earthquake in Turkey and Syria leveled buildings and killed more than 21,000 people.

Social media users claimed that animals were behaving strangely just before the massive 7.8-magnitude earthquake and significant aftershocks. While The Washington Post could not immediately verify the footage, the idea that animals can detect powerful earthquakes before humans has been a theory around since at least ancient times.

There is scientific research that supports it. Much in the same way that seismological machines can pick up tremors undetectable to the human body, animals are better equipped to sense tiny foreshocks traveling through the Earth seconds before more powerful earthquake waves barrel through, scientists say. They might even be able to sense them before the foreshocks, some researchers say.

According to the U.S. Geological Survey, abnormal animal behavior in the seconds preceding an earthquake is explained by the difference between two forms of seismic waves. Primary, or P, waves are the first to be emitted from an earthquake, traveling at several miles per second from the epicenter. These are more noticeable to animals, USGS says. P waves are followed by stronger secondary, or S waves, which shake the ground in a rolling motion.

"Very few humans notice the smaller P wave that travels the fastest from the earthquake source and arrives before the larger S wave," the USGS guidance states. "But many animals with more keen senses are able to feel the P wave seconds before the S wave arrives."

Why it's so hard to predict an earthquake

Initial tremors, detected and analyzed by seismology machines, are also used by early-warning systems to forecast earthquakes — usually with less than a minute of warning. But can animals sense earthquakes even earlier, and better than modern machines? While humans for millennia have anecdotally observed animals seeming to detect earthquakes minutes or hours before they struck, the science is murkier.

One researcher says animals may be able to sense earthquakes even before their foreshocks. "We have a very good indication that animals really feel the precursors of earthquakes, and it's not seismic activity," Martin Wikelski, a director at the Max Planck Institute of Animal Behavior who led a study on this topic, said in a telephone interview Tuesday.

In his peer-reviewed study published in 2020, researchers attached electronic tags to cows, dogs and sheep on an Italian farm to observe their movements over several months when earthquakes were detected nearby. They found that the animals were unusually "superactive," defined as continuously moving for more than 45 minutes, before seven of the eight major earthquakes detected nearby. The research, conducted with devices that Wikelski described as "basically little cellphones for animals," suggested that the animals may be able to detect earthquakes potentially more than 12 hours before humans — well before any foreshocks.

A sense of doom: Animal instinct for disaster

The reasons animals reacted unusually are not yet clear, he said. "There are indications that they can tell us something. How they do it, we don't know yet," he said. He believes that their ability to sense danger may be related to their ability to communicate with each other.

"The cows initially just froze — they didn't move at all. And then that got the dogs really nervous, and they started to go crazy, barking. And then the sheep went crazy. And that started, altogether, to make the cows really crazy."

In Wikelski's study, animals may have been able to detect earthquakes in advance up to

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DID ANIMALS IN TURKEY, SYRIA SENSE THE QUAKE EARLY? HERE'S THE SCIENCE

(Continued from page 19)

12 miles from their epicenter, he said. He intends to do more research, potentially into whether the farm animals were reacting to iron levels released in the air by underground pressure.

"There are other factors that these animals seem to grasp — but that is still a black box," Wikelski said.

However, a 2018 review into 700 recorded claims of abnormal animal behavior before earthquakes called for more evidence before drawing conclusions. Researchers focused on the question of whether animals could have the ability to detect earthquakes before seismic machines. Many historical examples of animals behaving strangely could be explained by seismic foreshocks seconds before the bigger earthquake waves, the scientists behind the 2018 review suggested. Much of the existing evidence, they also noted, was too anecdotal and retrospective to be reliable.

Caught on radar: Thousands of birds took flight minutes before Oklahoma earthquake.

There are other high-profile examples, though, from history and the present. One of the earliest anecdotal accounts, attributed to the Roman writer Aelian, details how mice, snakes, centipedes and beetles fled the city of Helike before it was razed by an earthquake and destroyed by a tsunami in 373 B.C.

In 2016, 15 minutes before an earthquake struck Oklahoma, birds took flight in such significant numbers that thousands of them could be observed airborne by radar technology.

Pranshu Verma contributed to this report.

THE MISCHIEF OF BID'ATIS

Formerly, even the Bid'atis did not perpetrate mischief. Even Bid'atis would sincerely engage in Thikrullah. They were thaakir, shaaghil and had good intentions. The Name of Allah (Thikrullah) created barkat and tenderness in their hearts. They were humble and they had love and respect for the Ulama-e-Haqq. They would not argue in the presence of the Ulama. But now! They are bereft of thikr, shaghl and adab. They are devoid of religiosity *(tadayyun)*. They are fussaaq, fujjaar and are embroiled in *Kabaa-ir (major sins)*. Despite all this fitnah, they masquerade as Sufi and Durwaish.

(Maulana Ashraf Ali Thanvi)

A Mureed is Tested

The Auliya of the Salaf always tested those who desired to become mureeds. Once a mureed requested his Shaikh to apprize him of the Ism-e-A'zam. The Shaikh felt that the mureed was not qualified to be entrusted with this great Amaanat. The Shaikh told him to wait for some days. After a couple of days, the Shaikh gave him a dish and instructed him to deliver it to a Buzrug in a certain Musjid. The Shaikh also said to him not to look inside the dish.

Along the way, the mureed became extremely curious to know what was so important inside the dish that the Shaikh had instructed not to look inside. His curiosity increased as he walked on. Finally he decided to look in the dish. As he opened the utensil, a mouse jumped out and disappeared.

Now, extremely ashamed of himself, he went with the empty dish to the Buzrug in the Musjid and informed him of the episode. The Buzrug said: "You must have made some request to the Shaikh, hence he was testing you." He returned to his Shaikh with great remorse and shame. The Shaikh said: "When you were unable to guard something insignificant, how can you ever be entrusted with the great Amaanat of the Ism-e-A'zam?"

GHAIR MUQALLIDEEN

(Ghair Muqallideen are freelances. They follow the math-hab of Ibn Taimiyyah. They are described 'ghair muqallid' – that is, one who does not follow a Math-hab – because they have abandoned the superior Taqleed of the Four Ahlus Sunnah Math-habs for blind following Ibn Taimiyyah.)

Ghair Muqallideen are extremely disrespectful to the Akaabir (i.e. the Fuqaha of the Salafus Saaliheen). They are a very audacious sect.

Ibn Taimiyyah and Ibn Qayyim are their great Imaams. Yes, while they are great, they too are audacious. We do not have the courage to be as audacious as they were. They have intense anger in them. In anger they write just anything. They abandon all adab (respect).

On the issue of Istiwaa alal Arsh, while they claim to be following the Salaf, they mention such terms of ghulu' (haraam extremism) which lead to the suspicion of them being Mushabbihah and Mujassimah (Anthropomorphists).

(Hadhrat Maulana Ashraf Ali Thanvi)

Ittibaa'-e-Wahi

(Ittibaa'-e-Wahi means to follow Wahi -- the Qur'aan and Hadith. That is, the Shariah)

The actual demand is Ittibaa'-e-Wahi. One should be engrossed in this. One should not become involved in futile research (which is of no benefit). The treasure one will acquire from Ittibaa'-e-Wahi will be seen with open eyes. Abandon other superficialities and follow Wahi. *(Hadhrat Maulana Ashraf Ali Thanvi)*

FIDYAH

Fidyah is the monetary compensation for unperformed Saum and Salaat. If a person is unable to fast due to severe illness, and there is no hope of recovery, then Fidyah has to be paid. The Fidyah has to be given to Fuqara and Masaakeen (poor Muslims).

However, if one recovers, then it will be incumbent to make qadha of the missed fasts regardless of the Fidyah which has already been paid. The Fidyah will then be transformed into a Nafl Sadqah.

As far as Salaat is concerned, illness is not a valid excuse for missing Salaat. Salaat has to be performed even in bed, lying on one's back, making Ruku' and Sajdah with signs of the hand. Generally, qadha Salaat is the consequence of nafsaaniyat and shaitaaniyat. Nevertheless, if the number of qadha Salaat is so huge that the aged person no longer has hope of completing the qadha due to extreme old age, then it is obligatory to make wasiyyat (issue a directive) that on his death, his/her heirs should pay the Fidyah for the qadha Salaat. This will be paid from one third the value of his/her estate, i.e. one third of the balance after debts have been settled.

The same applies to missed Fasts. If one had missed numerous fasts during one's lifetime and after realizing the terrible error, one commences making qadha, but due to extreme old age one understands that one will not be able to complete all the qadha, then it is necessary to make a wasiyyat to pay the Fidyah.

It is therefore, essential to have a written record of one's qadha Saum and Salaat. This record should be annexed to one's Will. As one is able to execute the qadha, the record should be altered.

The Fidyah amount for a missed Fast is the same as the Sadqah Fitr amount, that is, the price of 2 kg flour. The same amount is also for each Fardh and Witr Salaat.

If the deceased has made a wasiyyat to pay Fidyah, then it is Waajib on the heirs to fulfil the wasiyyat from one third of the estate of the mayyit (deceased). If the Fidyah amount is in excess of one third the value of the estate, then it will not be incumbent for the heirs to pay the excess. Nevertheless, it will be meritorious for the heirs to pay the excess from their own funds.

If the mayyit did not make any wasiyyat to pay Fidyah, then it will not be Waajib on the heirs to pay it. However, hoping that Allah Ta'ala will forgive their marhoom mayyit, the heirs may contribute as Sadqah whatever amount they wish and make dua of maghfirat for their deceased relative.

NOODLES FOR THE RUIN OF YOUR HEALTH

https://www.topcount.co/top-10-side-effects-of-eating-instant-noodles/

The simple way to prepare noodles is famous as an instant treatment for craving. But have you ever imagined the side effects of instant noodles and how they influence your health? They are rich in toxic components. The drawbacks of instant noodles comprise cancer, heart attack and whatnot. The increased salt quantity rapidly spikes up your blood pressure. Still, the major problem that occurs is instant noodles healthy or harmful? The answer to this is instant noodles are not at all healthful and eating them may increase your cancer danger over time. The drawbacks of instant noodles are not over yet.

Obesity

Chubbiness is the main question nowadays which appears with liver injury and kidney failure. The important side effect of instant is maida. The noodles are prepared with refined flour and it is the major reason for fatness.

High Blood Pressure

The viewpoint outcomes of instant noodles also contain high Blood Pressure because of the sodium quantity. Instant noodles are full of salt more than what you need. Ever observed sweating after consuming them? It is because of the sodium quantity which boosts your Blood pressure.

Liver damage

Instant noodles include dangerous materials, one of them Propylene Glycol which destroys and disturbs the liver.

Causes cancer

Who does not cringe at this infection? Cancer is simple to approach for many people of different ages. And Instant Noodles have become one kind of this disease that comes to us. With a majority of chemicals put in with other dangerous components, one of them is Instant Noodles that in Styrofoam, cancer can be glad to reach.

Heart disease

Instant noodles are moreover contained in junk food or diets that are low in vitamins. Consuming Instant Noodles always can accelerate heart disease.

Fats

First instant noodles are cooked in palm oil, lard or butter before packaging, they are usually high in humid fats. The flavour may also include oils high in moist fats. Moistened fats, if eaten too regularly, can boost the level of low-density lipoprotein in the blood. High cholesterol boosts the danger of heart disease.

Low in fibre and protein

Instant noodles are bad in fibre and protein which may not create a good selection for weight loss. Protein has been confirmed to improve feelings of completeness and drop hunger, while fibre moves slowly through the digestive area, thus stimulating sentiments of fullness.

Malnutrition among children

Exciting advertisements easily grab children's interest. As a parent, you could not effortlessly avoid your child's desires. Some parents believe that filling their child's belly with anything like instant noodles is sufficient.

Stroke mortality

Instant noodles that are abundant in salt are not only related to high blood pressure and heart diseases but also related to stroke mortality ratios.

The Shariat is the Criterion

"For Muslims the great criterion is the Shariat. However, a fatwa is valid if the one issuing it is qualified in the Shariat and Tareeqat. The Ahl-e-Zaahir (such molvis/muftis whose gaze is limited to technicalities in the texts, their understanding is defective) sometimes issue fatwas of jawaaz (permissibility) and sometimes of hurmat without need and basis. (This type of fatwas are endemic in our time.)" (Hadhrat Maulana Ashraf Ali Thanvi)

The Tarteeb of the Qur'aanic Aayaat

"The Tarteeb (arrangement) of the Aayaat of the Qur'aan Shareef was by means of Wahi. It was not by means of Ijtihaad. Therefore it has to be accepted that there is inter-relationship between the Aayaat."

(Hadhrat Maulana Ashraf Ali Thanvi)

DEVIATE MUFTIS

The world is awash with deviate, moron muftis who subvert the Shariah and mislead Muslims with their corrupt zigzag fatwas. Their usual stunt is to commence their fatwas with an acknowledgement of the Shariah's stance pertaining to an issue. To hoodwink the ignorant and unwary Muslim folk, these maajin muftis, cite copious Arabic texts of which the poor readers do not have the haziest idea. The presentation of Arabic texts from the Kutub of Fiqh is a ruse for conveying the idea of expertise and to awe and bamboozle the ignorant ones.

After presenting the correct stance of the Shariah on an issue, e.g. liquor, pictures, haraam slaughtering systems, etc., they resort to their tricks of zigzag. From the correct stance of the Shariah which they themselves initially proffer, they satanically zigzag along a stupidly meandering pathway, disgorging spurious and baseless arguments to mitigate the abhorrence of the haraam act/practice/system.

Then they excrete unrelated texts to peddle the idea of such latitude and laxity which render the haraam act permissible. Their point of commencement states the truth, but with their zigzagging they end off with condonation and promotion of the haraam practice.

On the other hand, the methodology of genuine Muftis of the Haqq is the opposite of the shaitaani methodology of the moron muftis. Throughout their fatwa they criticize the haraam act. They create an abhorrence for it. Towards the end, if there is a need, they answer the baseless views of the deviates. If there is a real – very real need for invoking a Shar'i Principle for the rendition of permissibility, they do so with reluctance and caution. Never do they provide blanket leeway, condonation and promotion for rubbish entities such as the Carrion Cartel garbage and satanic psychiatrists and psychologists, etc.

SHAGHL AND KASHF

(*Shaghl refers to specific non-Sunnah forms of making thikr)*

Hadhrat Haaji Sahib (Haaji Imdaadullah) said that an ordinary person should be taught thikr, not *shaghl*. The reason being that sometimes a person who engages in *shaghl* perceives *kashf (revelation)*. Due to lack of understanding his Aqeedah (Belief) will become contaminated.

Even some accomplished persons (i.e. Auliya) sometimes misunderstand the *kashf* which occurs to them. In this regard a Buzrug said that for a very long time he had understood that the *Noor* of the Rooh was the *Tajalli* of Allah Ta'ala, hence he worshipped this noor. Sometimes the brilliance of the noor of the Rooh overshadows all creation, hence the Buzrug falls into error. The safest course is to ignore all such spiritual revelations and experiences. These experiences are not the objective to pursue.

(Hadhrat Maulana Ashraf Ali Thanvi)

THIKR AND SHAGHL

"Islaah (reformation of the nafs) is not achieved by means of Thikr and Shaghl. Islaah is the effect of A'maal (Virtuous deeds). Thikr and Shaghl aid A'maal.

However, nowadays the jaahil sufis (bogus spiritual guides) have abandoned the Ahkaam of the Shariah. They have become mercenaries. Every day they fabricate new actions and forms of deception. They change colours like a chameleon."

(Hadhrat Maulana Ashraf Ali Thanvi)

SIGNS OF QIYAAMAH

Hadhrat Huzaifah (Radhiyallahu anhu) said that in the age in close proximity to Qiyaamah, the wealth and rulers will be faajir (immoral); The Ulama will be faasiq (committers of sin flagrantly), and trustees will be khaa-in (abusers of trust – dishonest/thieves).

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH

(Continued from page 11)

Q. When is the seventh day to name the baby?

A. The seventh day is the day before the birth. If the baby is born on Monday, the seventh day is Sunday. If the baby is born on a Wednesday for example, the seventh day will be Tuesday.

Q. I have many Qadha Salaat to perform. Should I rather perform the Qadha instead of the Sunnat, Taraaweeh and Nafl Salaat?

A. It is not permissible to abandon Taraaweeh Salaat even for performing Qadha. This idea is waswasah of shaitaan to deprive you from the Taraaweeh ibaadat. In fact, one should perform Ishraaq, Chaasht, Awwaabeen and Tahajjud as well despite the Qadha Salaat. Find other time for the Qadha. Abandon some other worldly and non-sensical activities for making Qadha. Just as you find time for worldly activities, so too find time for your Qadha Salaat.

Q. Is I'tikaaf valid in a musalla? The intention is to expand the musallah into a Musjid.

A. I'tikaaf is not valid in a musallah regardless of the niyyat to expand the place to become a Musjid.

THE USH-SHAAQ

(Ush-shaaq are the Auliya/ Sufiya who are intensely in love with Allah Ta'ala)

"The common factor pertaining to their excusable acts is that they were Ush-shaaq. An Aashiq in some of his specific actions is ma'zoor (excused). Such acts occur during the state of ghalbah-e-haal."

(Sometimes the Sufiya make statements or do acts which are in conflict with the Shariah. Such incidents happen when they are overwhelmed by some spiritual state of ecstasy or revelation. Such actions and statements are set aside and never accepted as permissible even by themselves. The Sufiya were the strictest observers of the Shariah.)

"It is improper and wrong to criticize them and to accuse them of being non-observers of the Shariah. They were staunch followers of the Tareeq of the Salaf."

(Hadhrat Maulana Ashraf Ali Thanvi)

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Roses have thorns! The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

"In fact, the rust (corrosion/ corruption) of their misdeeds has engulfed their hearts." (Qur'aan)

DEFENDING THE DEEN

(Hadhrat Maulana Ashraf Ali Thanvi)

Be of service to the Ummat and defend the Deen without hankering after name and fame. What is there in name and fame? One's attitude should be such that no one should know of one's service neither whilst one is alive nor after one's demise.

In the process of defending the Deen one should not take into consideration even one's close relatives (parents, children, brothers, etc.) regardless of how much one may love them. The Deen is more beloved than them. Therefore, have regard for the greater love.

Maulana Naseeruddin (Rahmatullah alayh) differed with his Shaikh, Hadhrat Sultanji (Rahmatullah alayh) on the issue of *Sima'*. Although Hadhrat Sultanji would listen to sima' without any musical instruments, Maulana Naseeruddin who was his mureed, was opposed to it. When someone said to Maulana Naseeruddin that his Shaikh, Sultanji listened to sima', he (Maulana Naseeruddin) said: *"The act of the murshid is not Sunnah."*

This comment was narrated to Hadhrat Sultanji who responded: *"Naseeruddin has spoken the truth."*

Haaji Muhammad Ali Ambhetwi, after returning from Hajj, made it known that Haaji Imdaadullah had permitted him to indulge in sima. On hearing this, Hadhrat Maulana Gangohi (Rahmatullah alayh) said: *"What he says is wrong, and if he has narrated correctly, then Haaji Sahib has erred. In masaa-il of this nature it devolves on Haaji Sahib to consult us and to act accordingly. However, in the sphere of Islaah of the nafs, we follow Haaji Sahib."*

A great uproar followed this comment of Hadhrat Gangohi (Rahmatullah alayh) who was criticized much. However, in defending the Deen, he paid no attention to the criticism.

KHAUF - FEAR

There are three stages of Khauf. One: The intellectual perception of the possibility of Athaab (punishment). This degree of Khauf is a condition of Imaan. (That is, if one does not believe in Athaab, one will not have Imaan).

Two: To reflect on the warnings and punishment of Allah Ta'ala at the time when the nafs demands commission of sin. When such evil develops, then to reflect on Athaab is Fardh. (The absence of this stage of khauf is not kufr).

Three: Is the cultivation of Khauf by means of *muraaqabaat (meditation* and reflection) on the warnings of Athaab and on the greatness and might of Allah Azza Wa Jal. By such meditation, one will gain perpetual perception of the Presence of Allah Ta'ala.

Questions and Answers

THE MAJLIS Q & A
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Q. Is there a Sunnah basis for the 40 day I'tikaaf organized in Azaadville?

A. The 40 day 'I'tikaf' programme is a merrymaking bid'ah. Never participate in these new-fangled bid'ah programmes which are the effects of nafsaaniyat, but the organizers are deluded by self-deception to believe that they are engaging in an act of thawaab. There is absolutely no basis for this bid'ah in the Sunnah nor in the A'maal of the Salafus Saaliheen.

Q. Before my father passed away he sold an entire screen printing set-up to a close friend of his for R50 000.

His friend used the equipment for +-9 months running his business, In that time his friend paid him +-R25 000. After 9 months of use his friend returned this machinery as he was closing down this business. The machinery was then put into storage since then.

After my father passed away this friend contacted me and demanded R18 000 back from the R25,000 paid to my father, after making full use of the machinery and profiting from it for 9 months. After years in storage, covid affecting business and the market being flooded with chinese replicas, this equipment now has a market value of R25 000.

Since he's demanding R18,000, he is basically telling me he is paying R7000 for the usage period of 9 months is fair. He refuses to take the equipment back and pay the balance as per the sales agreement. I want your advice on what is the Shariah way to handle this matter?

A. Your father's friend is indebted to his estate for R25,000. According to the Shariah, you should claim R25,000 from him. The equipment belongs to him. You are under no Shar'i obligation to take back the equipment.

This friend of your father is in gross error. He has no right to demand a refund of even a rand. As mentioned above, he owes R25,000

THE 'WORST' ZAALIM/OPPRESSOR

Q. Who are the worst zaalimeen/oppressors?

A. The **WORST ZAALIMEEN** in our context, according to the Qur'aan are the shayaateenul ins (human devils) such as Reverend Abraham Bham, the uucsa boguses and the MJC sheikhs and molvis. About these worst of ZAALIMEEN, the Qur'aan Majeed states:

"Who is a greater zaalim than the one who prevents the Thikr of Allah's Name from the Musaajid and (he) strives to ruin the Musaajid?... For them there is disgrace in this dunya and a great punishment in the Aakhirah."
(Al-Baqarah)

In the tafseer of this Aayat, Imaam Raazi (Rahmatullah alayh) says:

"The demand of this Aayat is that the one who strives to ruin the Musaajid is worse than a Mushrik because Allah Ta'ala's statement: 'Who is a greater zaalim', includes even a Mushrik."

It is crystal clear in the light of the Qur'aan and Sunnah, that those who had struggled laboriously to close the Musaajid and to further ruin the Musaajid with the assistance of the kuffaar court by becoming the 'friends' of the mushrik/kuffaar court are the worst ZAALIMEEN.

Allah Ta'ala has now instituted the process of disgracing them as the Aayat states. So Reverend Bham and all the frauds and boguses who had abortively struggled to extinguish the Noor of Allah Ta'ala by satanically plotting to close the Musaajid, should understand that the DISGRACE mentioned in the Aayat is now hemming them in.

Questions and Answers

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which must be paid to the heirs.

Don't give him even a rand. If he refuses to pay the R25,000, sell the equipment and recoup whatever is possible. If the equipment is sold for more than R25,000, the excess belongs to him. R25,000 will be for your father's heirs.

Q. When my pension fund terminated, I had the money deposited in a preservation fund. Is Zakaat to be paid on this money? It was a voluntary pension fund.

A. The amount which was deducted from your salary, on termination belongs to you. The excess above that amount is haraam interest. You have to give the excess as Sadqah without a niyyat of thawaab.

On termination you had possession and control of the money which you deposited into the preservation fund. Therefore, you have to pay Zakaat for the years 2017 to 2023.

Q. Is it permissible to marry the woman with whom a man had fornicated?

A. There is no recommendation for marrying fornicaters. However, since the man fornicated with the woman, it will be proper for him to marry her.

Barkah depends on the couple. If they repent and become obedient servants of Allah Ta'ala, they will be forgiven and then there will be barakah in the marriage.

Q. Some people continue eating during the course of the Fajr Athaan. They say that it is still permissible to eat when the Athaan is recited. Is this correct?

A. The Athaan does not signify the end of Sehri time. Athaan is recited at different times in the Musaajid. Eating should stop just prior to Subuh Saadiq. The Athaan is recited after Fajr time has set in. The fast will not be valid. Check the timetable of your area.

Q. When is it permissible to make Iftaar? At sunset or when the Athaan for Maghrib is called?

A. Maghrib is at sunset. The moment the sun has set, it is Maghrib time. This is the time for Iftaar.

Q. Is Jumuah permissible in the Jamaat Khaanah at the airport?

A. Since there is Ithnul Aam at airports, Jumuah will be valid.

Q. What is the status of a person who dies after refusing to submit to medical treatment?

A. The person who dies as a result of abstaining from medical treatment may probably attain the rank of Sha-

THE DANGERS OF SMOKING

SMOKING IS HARAAM SELLING CIGARETTES IS HARAAM

Q. Is smoking permissible? Is it permissible to sell cigarettes?

A. Smoking is haraam. Selling cigarettes is haraam. Even the kuffaar have understood this prohibition better.

CAMEL TOLD TO COUGH UP R23 bn

A FLORIDA, US, jury on Friday ordered RJ Reynolds, the manufacturers of Camel cigarettes, to pay a Pensacola woman $23-billion (R244 billion) in punitive damages for her husband's death from lung cancer, her lawyer said.

The jury also awarded Cynthia Robinson $16-million in compensatory damages for the 1996 death of her husband, Michael Johnson, who was 36, her lawyer, Willie Gary, said.

Robinson originally sued RJ Reynolds as part of a class action case against tobacco companies.

The original $145-billion verdict was overturned by the state's top court. But the court endorsed many jury findings in the case, including that the companies were negligent, conspired to hide information about the dangers of smoking and sold defective products.

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haadat for his lofty state of Taqwa.

Q. A deceased lady is survived by only one brother and two sisters. She has no husband and no parents. How should her estate be distributed?

A. If the lady has no parents, no husband and no children living, then her estate has to be divided into four shares. The brother receives two shares (50%) and each sister 25%.

Q. A woman stipulated in her will that her husband should not inherit in her estate. She has no children. What is the Shariah's law?

A. The woman may not state in her will that her husband will not inherit in her estate. He will inherit as the Shariah has prescribed. If she has no children, her husband will inherit 50% of her estate.

Q. What should be done about a haraam will left by a man?

A. The haraam secular will is null and void. It is Waajib to follow only the Islamic Will. For legal purposes the secular will may be adopted, but the estate will have to be incumbently distributed in accordance with the Islamic Will.

Q. Is it permissible according to any of the Four Math-habs to perform Janaazah Salaat for a body that is not given ghusl?

A. There is no Math-hab which allows Janaazah Salaat for the dead if the body is not given ghusl. It is incumbent to give ghusl to the mayyit according to all Math-habs.

Q. The musallis of a Musjid are both Hanafis and Shaafis. How should the Asr time be arranged?

A. The Musjid will be in the control of either Hanafis or Shaafis. If it is in the control of Hanafis, then a separate Jamaat for Asr for Shaafis will not be permissible in the Musjid because the Hanafi Asr time is valid for even Shaafis.

On the other hand, if the Musjid is under Shaafi control, and if they refuse to have the Asr Jamaat in a time which is valid for both Math-habs, then in this case, Hanafis should perform their separate Jamaat in the same Musjid.

Q. I wear a jacket which has the logo of a bull. The facial features have been effaced. I wear it because of the good quality and its warmth. Is it permissible?

A. It is not permissible to wear any garment on which any kind of logo is inscribed. Logos on clothes are the style of the kuffaar. Wearing such clothes is Tashabbuh bil kuffaar (emulating the kuffaar), and this is haraam. The picture of the bull aggravates the sin. Regardless of the benefit of the jacket, it is not permissible to wear it. Even if the logo consists of mere writing, then too this kaafir style is not permissible.

Q. How does one get taqwa?

A. The very basis of Taqwa is strict observance of the Shariah, adoption of the Sunnah, and perpetual Thikr whilst walking, sitting, lying down, etc. When this Waajib prescription is adopted, then Allah Ta'ala bestows the Treasure and Ni'mat of Taqwa. Taqwa is the fruit of Taa-at (Obedience) and Ibaadat. Taa-at refers to the whole of the Shariah – to all branches – to every aspect of the Mu'min's life. Obedience

SOFT DRINKS ARE POISON

Q. Some Ulama say that soft drinks are halaal because the minute ethanol content evaporates, and some say that the ethanol is not khamr, hence halaal?

A. These 'some ulama' do not know what they are talking. What they say is bunkum disgorged by their nafs. They themselves are addicted to the haraam soft drink poison, hence they speak much twaddle. Even sensible kuffaar understand the harms of these sweet poisons.

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is not confined to external acts of ritual worship.

Q. How can I control my mind for concentration?

A. Control of the mind is the effect of Taqwa. The higher the level of Taqwa, the greater will be one's control and concentration. To facilitate the process of gaining Taqwa, daily read a few pages from the advices and stories of the Auliya. Engrossment in worldly pursuits also has a great role in lack of concentration.

Q. How should I combat an evil waswasah? I tend to fantasize much.

A. As soon as a fanciful notion develops in the mind, then without a second's delay lapse into Thikrullaah. Do not delay to allow the mind to brood on the notion which creates the fantasizing. This is the prescription of the Qur'aan Majeed. Allah Ta'ala says: *"When a wasawasah from shaitaan assaults you, then seek the protection of Allah (i.e. Recite Ta-awwuz and lapse into Thikrullah)."*

In another Aayat, Allah Ta'ala says: *"Verily, when a clique of shaytaan touches those of Taqwa, they lapse into Thikrullah. Then they see (understand the plot of shaitaan and overcome it)."*

Q. Can an 80 year old lady who has no mahram go for Hajj?

A. It is haraam for her to go for Hajj without a mahram. Hajj is not Fardh on her if she has no mahram.

Q. If a female has no mahram or wali, who will be her wali if she has to marry?

A. If she has no mahram, then she may contract her own Nikah. She may appoint any man to represent her at the Nikah ceremony.

Q. Is it permissible to perform Qadha Salaat after the Fardh of Fajr?

A. Qadha of any Salaat may be performed during Fajr time before or after the Fardh. However, there is no qadha for the Sunnats of Zuhr and Jumuah. Once missed, it is lost.

Q. What is the Shariah's view regarding marital rape?

A. There is no such satanistic concept as 'marital rape' in Islam. This is a kuffaar satanic stupidity.

Q. Is it permissible for women to wear nose rings?

A. Bulls and kuffaar women wear nose rings. It is not permissible for women to wear nose rings.

Q. A Musjid which is in existence for 40 years has a borehole which feeds the musjid water. The adjacent property to the Musjid was sold and after demarcation of boundaries it was seen that the borehole is inside the perimeter of the next door property, not in the musjid property. The Trustees of the Musjid are claiming that the borehole is Waqf so it belongs to musjid. The new owner says otherwise. He is not stopping the Musjid from water usage. But clarity of this ownership will be highly appreciated as to avoid misunderstandings?

A. The Musjid trustees are in error. Something on another person's property cannot be

THE 6 FASTS OF SHAWWAAL

Q. If I keep my Ramadhaan qadha fasts during the month of Shawwaal, may I include in my niyyat the 6 Sunnat fasts as well? I have heard that this is valid according to some Ulama who quote Shaami.

A. It is not valid. According to the Hadith, fasting Ramadhaan plus the six days of Shawwaal is the equivalent of fasting one year, that is 36 X 10 = 360. This is minus qadha which is a portion of Ramadhan. The view stated in Shaami, according to our Akaabir is erroneous.

Concurrent observance is valid where the objective is attained, e.g. on entering the Musjid one performs the Sunnats of Zuhr or Asr or Tahyatul Wudhu along with the niyyat of Tahyatul Musjid. This combination will be valid.

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made Waqf. The waqf is not valid. The owner has the right to build over the bore-hole. As long as the borehole has not been closed up, the owner cannot prevent anyone taking water. Natural water is the property of all people.

Q. Is any purdah to be observed for one's mother-in-law?

A. A man should not be free nor be in privacy with his mother-in-law. He may appear in front of her. She should be dressed respectfully and modestly. Her hair should be covered. He should not shake hands with her. He may not go with her on a journey. There are too many cases of immorality between men and their mothers-in-law. There is a great need for caution when dealing with them and even with one's stepmother.

Q. I am a silent partner in a company. How should I calculate the Zakaat on my share?

A. Zakaat is not paid on share value. Zakaat is paid on actual Zakaat assets which are gold, silver, cash and stock-in-trade. Therefore you have to calculate Zakaat on your Zakaat assets which you had in your possession on the day when you annually pay Zakaat.

Q. What is the status of meat in Saudi Arabia?

A. All meat and chicken in Saudi Arabia are haraam.

TAKING A SECOND WIFE

Q. I intend to take a second wife. What is your advice? Is it necessary to inform the first wife? The woman's father is preventing her.

A. While taking a second, third and fourth wife is permissible, the attitude in our society makes it problematic. As a second wife, she will experience problems. The first wife with her children will try to make it difficult for her. They will obviously revile her and make your life miserable.

The woman is an adult of 30 years. If she is pleased to marry you, then her father should not prevent her. She will be within the ambit of her Islamic right to marry the man.

If she is prepared for problems and if she has the stamina for patiently bearing the problems, then she may proceed with the marriage.

She and you should make much dua and supplicate to Allah Ta'ala to create an obstacle to block the marriage if it is not in her and your best interests. Remember well: DO NOT KEEP THE MARRIAGE A SECRET. It will not remain a secret for too long. Also, zina is a secret affair while Nikah is a public issue.

Q. Is it permissible for females to wear rings of mixed metals? If the silver content is 92.5% will the ring be permissible? Can women wear 9ct gold rings?

A. Females as well as males are not allowed to wear rings made of any metal other than silver or gold. Men are allowed only silver rings not exceeding 5.3 grams. Gold and silver rings of any weight are permissible for women.

92.5% silver content will be permissible. The whole item is regarded as silver. 9ct gold rings are not permissible. It must be more than 12 ct.

Q. Will a non-Muslim become a Muslim by reciting the Kalimah without understanding it or anything of Islam?

A. It is essential to explain to the non-Muslim person the meaning of the Kalima and the basic beliefs of Islam. Only if she accepts the beliefs, will the recitation of the Kalimah be valid.

Q. What must the length of the sheep's tail be for Qur'baani?

A. The sheep should have its tail intact regardless of its natural length. Sheep with tails cut off are not permissible for Qur'baani.

Q. If I perform the Sunnatul Muakkadah immediately on entering the Musjid, should I also perform Tahyatul Musjid?

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A. The Sunnat Salaat performed immediately on entering the Musjid will also take the place of Tahyatul Musjid although the reward will be more if both are performed separately.

Q. After performing Tahyatul Musjid, if one goes into the sehn area, should Tahyatul Musjid be repeated when returning to the Musjid?

A. If one leaves the Musjid for the Sehn area and returns, it is meritorious to repeat Tahyatul Musjid. However, the Salaat performed first suffices.

Q. Is it permissible for those who have missed the Jamaat Salaat in the Musjid to form a second jamaat in the sehn of the Musjid?

A. It is permissible to make a second jamaat in the Sehn area of the Musjid. The sehn is not within the precincts of the Musjid proper.

Q. Should a group of 5 have an ameer? How must a shura conduct its affairs?

A. A group or a shura group may be any number of persons. It is not restricted to 5 or 3 or 10. However, regardless of the number of the shura, there should be an Ameer. The Ameer has the final say to accept or reject the advice of the shura. The shura does not have the right to impose its shura/advice on the Ameer.

The Sunnah of Shura requires the Ameer to consult with the Shura members or with outsiders, then he should reflect and ponder on the different advices given to him. But in the final analysis it is only his decision. There is no such thing as majority opinion in Islam.

Q. Can two different animals, a goat and a sheep, be for the Aqeeqah of a boy?

A. Yes, a goat and a sheep may be slaughtered for Aqeeqah of a boy.

Q. Is it permissible for a 76 year old lady to go for Hajj with a group of women? The tour operator is a non-mahram male. Is it permissible for Shaafis?

A. It is not permissible for the 76 year old lady to go for even Fardh Hajj without a mahram. The tour operator is a ghair maharam. In this era, even according to the Shaafi' Math-hab it will not be permissible even if the male is not with the group.

Q. I agree that universities are evil and ruin the Imaan and morality of Muslim females. However, the community requires female doctors. A pious Muslim man's ghairah does not tolerate a male doctor to examine his wife. On this basis will it not be permissible for Muslim females to become doctors?

A. There are many non-Muslim female doctors available. A Muslim woman may not compromise and eliminate her haya, akhlaaq and Imaan for the ghairah (honour) of another man. His ghairah is not her problem. Her problem is to safeguard her own Imaan and Akhlaaq. For the sake of another man's ghairah, Muslim females may not cast themselves into the Fire.

Q. Is it permissible to speak in the Musjid? Is it a sin?

A. It is not permissible to speak in the Musjid. Regarding speech in the Musjid, Rasulullah (Sallallahu alayhi wasallam) said:

"Speaking in the Musjid devours good deeds just as cattle devour grass."

A person who speaks in the Musjid is sinful.

Q. Will wudhu be valid if a limb dries before the next one is washed?

A. The Wudhu will be valid if one limb dries before beginning the washing of the next limb. However, one should not unnecessarily delay so long. It is Makrooh to delay.

Q. What is the Muqtadi allowed to recite?

A. The Muqtadi (follower) should recite everything of Salaat except the Qiraa't.

It is not permissible to recite qiraa't whilst the Imaam is reciting. You only have to listen and maintain silence.

Q. Regarding Laylatul Qadr being an odd night in

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the last ten nights of Ramadhaan, we have the situation presently in which we did not sight the moon in South Africa but the neighbouring countries apparently did. Hence the same night that is an odd night here is an even night across the border or vice versa - so how to understand?

A. There is no conundrum here. Whenever it is an odd night for us, it will be so regardless of it being an even night elsewhere. Allah Ta'ala grants us the virtues and mercies of the Night which is the odd one by us, and when it is the odd night elsewhere they too will receive the virtues thereof.

Q. A father having a debt payable to his son needs to know if it can be recorded in his Will?

A. Yes, he may record it in his will. The son will be a creditor as are all the other creditors. The creditors will be paid from the estate.

Q. I leave from Robetsham to Laudium which is about 70 km. After reaching Laudium I decided to go another 20 km. Will I be a musaafir?

A. No you will not be a musaafir since your intention was not 77 km or more at the time when you left home. However, on your return trip you will be a musaafir.

Q. If my neighbour send 'tabarruk' food of the custom Giyaarwi or Meelaad, what should I do?

A. Explain politely that since these customs are bid'ah, the food dedicated to it is also contaminated, hence you cannot accept. If he argues, maintain silence but be firm in declining to accept.

Q. I have the habit of fantasizing. When drinking juice I fantasize that I am drinking wine. When having relations with my wife I fantasize that I am having relations with another woman whom I have seen. Is such fantasizing sinful?

A. Most certainly it is a major sin. The intention makes it sinful. The niyyat is the determinant. If a person by mistake consumes wine, he will not be sinful.

Q. There is a claim that Queen Elizabeth is a descendent of Rasulullah (Sallallahu alayhi wasallam). Is there any truth in this?

A. Whether Queen Elizabeth was a descendent of Rasulullah (Sallallahu alayhi wasallam) or not, is known to only Allah Ta'ala. We have no awareness of the lineage detailed in the article. Even if it is correct, the fact remains that she was a kaafirah. It is futile to devote time to investigate futility. Fir'oun and Abu Jahal and all kuffaar are the descendents of Hadhrat Nabi Aadam (Alayhis salaam). Lineage is of no significance minus Imaan.

Q. Is it necessary to keep the 6 fasts of Shawwaal in the first ten days?

A. It is not necessary. The six fasts of Shawwaal may be kept in any order. These fasts may be spread throughout the month.

Q. Is there significance fasting in the month of ZilHajj?

A. It is meritorious to fast the first 9 days of Zil-Hajj. Fasting on the 9th Zil Hajj is of great importance. The reward is great.

Q. If a person performs Salaat behind a Musaafir Imaam, how should he complete his two raka'ts?

A. When the musaafir Imaam makes Salaam, the muqeem should rise and perform two raka'ts. He should not recite any qiraa't. He should stand for the duration of Surah Faatihah. The minimum valid Qiyaam (standing) is the duration of three Tasbih. If by error he recites Surah Faatihah, the Salaat will remain valid.

Q. What is the ruling regarding making Sajdah Shukr?

A. The actual method of expressing shukr (gratitude) is to perform two raka'ts Nafl and make dua. Occasionally Sajdah Shukr may be made. It is not Waajib such as is Sajdah Tilaawat.

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Q. If one falls asleep sitting cross-legged, is wudhu nullified?

A. No, wudhu remains valid.

Q. If one recites Attahiyaat twice, does Sajdah Sahw become Waajib?

A. Yes, Sajdah Sahw is Waajib.

Q. I fell asleep during Qa'dah. Is Sajdah Sahw Waajib?

A. While Sajdah Sahw is not Waajib in this case, the Qa'dah is not valid. On waking, remain seated for a while, at least the duration of three Tasbeeh.

Q. What is the method of making Istikhaarah?

A. The necessary acts of Istikhaarah are only two. Two raka'ts Namaaz and the Dua of Istikhaarah. Sleeping thereafter and to see any dream are not conditions of Istikhaarah. People have fabricated the extras.

Q. After making Sajdah Sahw, another mistake was committed. What should one do?

Sajdah Sahw made for an error suffices for any error made after the Sajdah.

Q. A musaafir performing Qasr Salaat mistakenly went into the third raka't after having recited Tashahhud in Qa'dah. Realizing his error, he immediately sat down, recited Tashahhud then made Sajdah Sahw. Was his Salaat valid?

A. His Salaat is valid. However, there was no need to have recited Tashahhud again. After sitting he should have made Sajdah Sahw. The earlier Tashahhud was sufficient.

Q. What is the position of Sunnat Salaat while on a journey?

A. If one has the time and convenience, then never abandon the Sunnat Salaat on a journey.

Q. Is it permissible to recite Tasmiyah before Thana in Namaaz?

A. It is bid'ah and not permissible.

Q. A man arranged for his wife to stay in a town while he lives in another town. He visits her for two or three days at a time. Does he have to perform Salaat in full or Qasr when he visits her?

A. Since the husband has arranged the residence for her, he has to perform Salaat in full when he visits her even if he stays less than 15 days.

Q. Is Salaat valid behind a Barelwi bid'ati?

A. Firstly, avoid going to the Musjid of bid'atis. However, if one is trapped in such a situation, then perform Salaat behind the bid'ati Imaam. Jamaat Salaat is Waajib. The Salaat is valid even behind a bid'ati.

Q. Is it permissible to make dua while the Imaam is seated after the first Jumuah Khutbah?

A. Dua may be made in the mind, that is, without tongue and lip movement.

Q. Is it permissible to perform Salaat with tracksuits, jogger's pants and Bermuda pants?

A. It is not permissible to perform Salaat in tracksuit, joggers pants, Bermuda pants and the like. Such Salaat is not accepted by Allah Ta'ala. Such Salaat is rejected and flung into the face of the chap from the heavens. He has to dress Islamically and repeat the Salaat which he had performed with kuffaar dress.

Q. Is it permissible to break anthills to feed chickens live ants?

A. It is not permissible to break the anthills to feed the chickens live ants. It is sinful and cruel.

Q. A man was drowned. Although his body was not recovered, Janaazah Salaat was performed for him. Is this valid?

A. According to the Shaafi Math-hab, Janaazah Salaat will be valid even if the body is not present. But this is not permissible for Hanafis. Without the presence of the body, the Janaazah Salaat will not be valid.

Q. My husband does not perform the five daily Sa-

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laat. He only goes for Jumuah. He also belongs to a social media group who sends video, pictures of their sports, naked women and pornography. I have spoken to him, but he refuses to understand the sins he commits. Is it permissible for me to leave him and return to my parents for a while? Perhaps he will come to his senses.

A. Yes, it is permissible to separate yourself from this vile faasiq, faajir husband. A separation might bring him to his senses. If his brains remain stagnated in his filth, then it will be best to end the marriage.

Q. Can one recite Surah Mulk daily after Maghrib or must it be after Isha'?

A. It may be recited after Maghrib.

Q. Please advise me how to deal with the heartbreak of divorce. I have this empty, terrible feeling inside me. My chest is heavy and I feel my stomach is churning. I find myself thinking back on all the good times I've shared with my wife and wanting to go back. Please advise.

A. Why would a true Muslim not feel as you are feeling when saddled with such a heartbreaking calamity when even the Arsh of Allah Azza Wa Jal shudders when divorce takes place? If you have not issued three Talaaqs and if your wife is willing to reconcile, then do so. However, if three Talaaqs have been issued or your wife refuses to reconcile, then banish her from your mind. It will take time. Time is a cure. Increase Thikrullaah and Istighfaar. The Qur'aan Majeed says: "Verily, in the Thikr of Allah do hearts find rest." May Allah Ta'ala grant you peace.

Q. During wudhu when should khilaal of the fingers be made?

A. After washing the arms, make khilaal of the fingers.

Q. Is there a minimum age for animals before slaughtering them?

A. There is no age restriction regarding animals slaughtered for normal consumption. The restriction applies to only Qur'baani and Aqeeqah animals. A goat/sheep has to be at least one year, and a cow/bull 2 years.

Q. A Muslim butcher stocks both halaal and haraam meat. Can we buy halaal meat from such a butchery?

A. If the butcher also stocks haraam meat, then it is not permissible to buy meat from such a vile faasiq.

Q. Is it permissible to perform Tahyatul Musjid at Fajr time?

A. It is not permissible to perform any Nafl Salaat during Fajr time. Tahyatul Musjid may not be performed during Fajr time.

Q. Is it permissible to have reserved parking in the Musjid yard for trustees and the imam?

A. Just as it is not permissible to reserve any spot in the Musjid for the trustees or the Imaam or for any other Buzrug or dignitary, so too is it not permissible to reserve parking for anyone in the Waqf premises of the Musjid.

Q. Will animals go to Jannat?

A. Five animals will enter Jannat. The dog of As-haab-e-Kahaf, The ram of Nabi Ismaail (Alayhis salaam), The camel of Nabi Saalih (Alayhis salaam), the donkey of Nabi Uzair (Alayhis salaam) and the Buraaq of our Nabi (Sallallahu alayhi wasallam).

Q. The executor who also is an heir in the estate of his deceased father, distributed all the assets to the heirs without paying the creditors about which he was aware. What is the solution now?

A. The heir who had 'stolen' the assets and usurped the rights of the creditors is guilty of an excessively vile sin. All the heirs must return the money and pay it to the creditors. Only if there is any excess after having paid the creditors will it be for the heirs.

Q. Is the Sunnat I'tikaaf

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valid in a musalla/jamaat khaanah? In Durban I'tikaaf is observed at the Avondale musalla. Those who organized the I'tikaaf also allocated a block of flats 2 doors away for those who wanted to perform Nafl I'tikaaf. Meals were arranged for all participants.

A. This was another merry-making party. It was a mock 'itikaaf'. The Masnoon I'tikaaf is valid in only a Musjid where the five daily Salaat are performed. Even Nafl I'tikaaf is valid in only a Musjid.

Q. What distance makes one a traveller (musaafir)

A. 77 kilometres (48 miles) with the intention of travelling this distance or more.

Q. From where is the distance calculated? A city has many suburbs.

A. The distance is calculated from the end of the built-up area where one is exiting one's hometown. The graveyard or dump at the end of the built-up area come within the scope of the built-up area. After leaving this area, one becomes a musaafir and may begin with Qasr Salaat.

Q. If a person who performs Salaat sitting on a chair falls asleep on the chair which has a back support, will his wudhu break?

A. If he fell asleep whilst leaning against the back, his wudhu breaks.

Q. I forgot to wash a limb or any part which is compulsory to wash during ghusl and you remember this later on, should I repeat the whole ghusal?

A. The ghusal does not have to be repeated. Only wash the requisite limb/portion. However, if Salaat was performed before this, then the Salaat has to be repeated.

Q. My stepmother has brothers and sisters. She prefers to live with me (her stepdaughter) and my husband. Whose obligation is it to support her? Is it not the duty of her siblings to support her?

A. Looking after your stepmother is indeed an act of great thawaab. However, it is not the legal obligation of her stepdaughter to maintain her if she has family members to support her. If her own brothers and sisters refuse to support her, then it will be a duty on her stepdaughter to support her. She was your father's best friend. In this regard Rasulullah (Sallallahu alayhi wasallam) said:

"Of the noblest deeds of virtue is that a man is kind to the relatives of his father's friends after his (father's) death."

Q. Is there any level of purdah between a man and his stepmother?

A. Yes, there is a degree of purdah between a man and his stepmother. While they may speak and she may appear in front of him without Niqaab, they should not be alone or in privacy. She must be modestly dressed. They should not shake hands. Salaam will suffice. He is not a valid mahram for her on a journey.

Q. One sells the product of a company to consumers and thereafter you become one of the distributors. The earning is based on percentage basis. You earn 18% of the amount of the product/products you sell. Thats the commission you get and there is no fixed salary. Second: As a part of the business you can make other people distributors too. When you make someone a distributor than the company adds him/her under you. Every time the distributor under you sells a product he gets his share of 18% and you will get 2% of share. That share is not his share but is given by the company and not taken off from anyone. Is this 2% permissible for one to take? Will this be a gift from the company?

A. The 2% is a gift made volitionally by the company. You will not have a claim to it. If the company gives it, you may accept.

Q. I am a Shaafi. Would the intention 'I am making wudhu to efface hadth'

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BERMUDA PANTS AND MUFTIS WITH BERMUDA BRAINS

Q. Is it permissible to perform Salaat with Bermuda pants and T-shirt? A Mufti says that it is permissible although Makrooh Tanzihi.

A. It is haraam to stand in front of Allah Azza Wajal to perform Salaat dressed in lewd kuffaar style. The mufti who claims that it is makrooh tanzihi is a zig zig character whose gaze is not beyond the ink in the Fiqh kutub. He lacks understanding. It is haraam for a person of such shallow understanding to pose as a mufti and to issue fatwas. He is a danger for the Akhlaaq and Imaan of morons who have the audacity to stand in front of Allah Ta'ala with immoral kuffaar dress.

The Salaat of such a scoundrel is hurled by the Malaaikah into his face from the heavens. His Salaat is wrapped like a dirty rag and flung into his face. His Salaat is rejected by Allah Ta'ala. The Portals of the Heavens are closed for the dirty-rag 'salaat' which the miserable bermuda pants scoundrel performed. The brains of this maajin mufti are just as vermiculated with nafsaaniyat and shaitaaniyat as are the brains of the scoundrel. The mufti has no shame whatsoever to say with shaitaani temerity that the scoundrel's 'salaat' is valid and that his vile kuffaar garb is 'makrooh tanzihi'.

Molvis and muftis who are bereft of Taqwa, disgorge such zig zag corrupt fatwas which widen the chasm between Khaaliq and His Makhlooq. The mufti's job should be to bring Muslims closer to Allah Ta'ala, not to widen the chasm and drive the ignorant ones further from Allah Ta'ala with their silly, stupid, haraam zig zag fatwas designed to prevent Muslims from aspiring to acquire Taqwa which is an incumbent requisite for gaining immediate entry into Jannat.

A scoundrel feeling at home and snug in an evil, ugly, satanic bermuda pants also suffers from the disease of kuffaar mentality. In fact, his Imaan must be dangling on a thread. How can a Muslim ever appear in public and even perform Salaat dressed so lewdly? The Qur'aan commands:

"O Children of Aadam! Don your zeenat (clothes) at every Musjid…"

While this Verse was revealed initially to prohibit the nudity of the Arabs who used to make tawaaf naked, the general import of the Aayat according to the Fuqaha and the Intelligence of every true Mu'min is that garments of Zeenat (Sunnah adornment) are Waajib when performing Salaat. How can a satanic, kuffaar bermuda pants, jeans, tight-fitting western pants, t-shirt, garb with kuffaar logos and the like ever be permissible for a Muslim.

Leave alone Salaat and the Musjid. It is haraam to wear such shaitaani kuffaar clothes even outside the Musjid. Salaat is NEVER permissible with such lewd kuffaar dress. The scoundrels should dress Islamically and repeat their Salaat.

WHATSAPP QUR'AAN KHATAM

Q. A group started a Qur'aan Khatam practice via whatsapp. Each member of the group is asked to recite a certain Juz. In this manner khatam of the Qur'aan is made. Is this permissible?

A. Firstly, the whatsapp group is not permissible. These are generally gheebat groups and timewasters, hence they are 'brothers of the shayaateen' according to the Qur'aan Majeed. On the assumption that this specific group is not a gheebat group, then too the method of doling out the Qur'aan Majeed smacks of riya (show/ostentation). It is frivolous and the imposition of a specific Ajza to specific persons is bid'ah.

If one of the group members does not recite his/her juz, for example, he/she will either suffer pangs of conscience or he/she will trade the lie of having recited it. If someone feels it difficult to recite the Juz, then too he/she will feel

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AN EVIL FAQEER

(Faqeer in this context means a Buzrug, not a pauper).

The Mughal king Aurangzeb (Rahmatullah alayh) is well known for his piety. In fact, he was among the Auliya of Allah Ta'ala. Once he expressed the desire for meeting Hadhrat Shah Abdur Raheem Dehlawi (Rahmatullah alayh), the father of Hadhrat Shah Waliyullah (Rahmatullah alayh). Aurangzeb had requested a very close Mureed of Hadhrat Shah Abdur Raheem to invite Hadhrat to the palace. The Mureed said that Hadhrat Shah Abdur Raheem would not accede to his request because he believed that it was improper for him to visit the palaces and mansions of kings and the wealthy.

The King then requested another Shaikh who was a close associate of Hadhrat Shah Abdur Raheem to invite him to the palace. Despite the pleadings of the Shaikh, Hadhrat Shah Abdur Raheem refused to accede to the request. The Shaikh begged Hadhrat Shah Abdur Raheem to at least write a letter to the king.

Hadhrat Shah Abdur Raheem (Rahmatullah alayh) took a scrap of paper and wrote:

"Evil is the Faqeer who goes to the door of the ameer (the wealthy/king).": This is the Ijma' (Consensus) of the Ahlullah (the Auliya). Furthermore, Allah Ta'ala says: 'The provision of this worldly life is nothing but little.'

From this 'little', you have been given an infinitesimal portion. If on assumption, you want to give me something from this infinitesimal portion, it will be like an atom. Why should I have my name deleted from the Divine Record (of Auliya) for the sake of the minute amount you can offer me?

It is confirmed from the Malfoothaat of the Mashaaikh-e-Chisht that whoever has his name recorded by a king, his name will be deleted from the Record of Allah Ta'ala."

King Aurangzeb treasured this letter with considerable honour. He placed it in his pocket. Whenever he would change garments, he would place this letter in its pocket. Sometimes he would read it, reflect and shed tears.

WHATSAPP QUR'AAN KHATAM

(Continued from page 12)

obliged to recite in view of the undertaking given. These are haraam impositions.

Furthermore, the whatsapp stunt is not the way of organizing a Masnoon act of Isaal-e-Thawaab. It is not something new. It existed since the inception of Islam. The correct way is **NOT** to ask anyone – NOT to lobby people –NOT to solicit them for rendering acts of Isaal-e-Thawaab. Whoever wishes to recite the Qur'aan Majeed for the Isaal-e-Thawaab of anyone, he/she should do so of his/her own accord. This is not an issue to canvass. It is not a political stunt to influence others to perform acts of Isaal-e-Thawaab for one's parents or relatives.

A frivolous, gheebat medium is being used to make bid'ah impositions on people. It is the application of indirect pressure to induce others to submit to one's desire. Thus, the sincerity of the reciters is severely compromised or even negated while the organizer's sincerity is wrecked with riya.

No one, whether relatives or friends, should be canvassed for reciting the Qur'aan Majeed as Isaal-e-Thawaab for one's deceased relatives. If the persons who are indirectly pressurized to recite have true feelings for the mayyit, there would not be a need to impose on them via the gheebat medium. Ibaadat should not be advertised. This whatsapp khatam is a mockery and a riya stunt.

SPIRITUAL SUBTLETIES

(Niqaat-e-Ma'rifat)

Shaikh Naqshabandi (Rahmatullah alayh), a Buzrug of high rank, was a descendent of Shaikh Ahmad Sarhindi (Mujaddid Alf-e-Thaani) – Rahmatullah alayh. Once he said to a gathering of Ahlullah (Auliya, Sufis – those of Sulook): "The Durwaish of this class (i.e. Naqshabandiyyah) besides old worn out spiritual subtleties, are unaware of fresh spiritual subtleties (Niqaat-e-Irfaan)."

In response, Hadhrat Waala said: "No, it is not so. Some persons (Auliya) of this Tabqah (Class) are in possession of a wealth of such new Ma-aarif which conveys the conviction that they are not the Muqallid of anyone (in the sphere of Ma-aarif and Irfaan)."

Shaikh Naqshabandi said: "If this is indeed so, then do elaborate on some of these new subtleties to enlighten us." Hadhrat Waala (citing a Hadith) said: "Speak to people according to their level of intellect." By this he implied that the audience was not at such a level of spirituality to comprehend lofty spiritual subtleties which have hitherto been unheard of.

Shaikh Naqshabandi said: "The majority of this audience is of the Ahl-e-Sulook." Thus, according to him, they would readily understand the spiritual realities. Hadhrat Waala said: "With regard to some extremely subtle points of Ma'rifat, even many Ahlullah are on the level of the Awaam (laymen, masses)."

HADHRAT AKHTAR'S TV COMMENTS

Hadhrat Maulana Akhtar Sahib (Rahmatullah alayh) had delivered a bayaan in a Musjid in Dubai. Some employees of Sharjah TV were also present at the bayaan. After the bayaan they commented that if Hadhrat Akhtar appeared on Sharjah TV, numerous people will come close to Allah Ta'ala and even embrace Islam. The khaadim conveyed this message and request of Sharjah TV to Hadhrat Akhtar. Hadhrat responded as follows:

"Ask them that if there is a spoon fitted with diamonds worth millions of rupees, and their aunt cleans the faeces of her child with this spoon, then cleans the spoon, then presents a dish of porridge to you to eat with this spoon, would you eat it?"

The Sharjah TV employees said: 'No!'. Hadhrat Akhtar commented: "How can I appear on TV on which they teach adultery, shamelessness, obscenity, eloping from home, court marriages, obscene dances, shameless dresses, theft, alcoholism and addiction. We are the followers of such Akaabir who do not watch even Hajj or any religious programs on TV.

TV is a device of sin. It will destroy our children. Our Deen is not dependent on any media."

(End of Hadhrat Hakeem Akhtar's comments)

GHEEBAT

Although gheebat is among the worse of the major sins, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said that it is permissible to make gheebat of three persons: a zaalim (cruel person/ oppressor), a faasiq (a flagrant sinner) and a bid'ati (an innovator). Gheebat in this context means to mention their evil deeds for saving others from indulging therein. They may be criticized for their acts of zulm, fisq and bid'ah.

Seeing Rasulullah in Dreams

"He who sees Rasulullah (Sallallahu alayhi wasallam) in a dream has seen only him (not anyone else). However, the vision being in different forms is because Rasulullah (Sallallahu alayhi wasallam) is also a Mirror. A person saw Rasulullah (Sallallahu alayhi wasallam) in a dream smoking hookah. I said to him: 'You have seen your own condition in the Mirror of Rasulullah (Sallallahu alayhi wasallam).'"

(Hadhrat Maulana Ashraf Ali Thanvi) [This person used to smoke hookah].

SALAAT, THE MUSAJID AND MUNAAFIQEEN

Narrating from Rasulullah (Sallallahu alayhi wasallam), Abdullah Ibn Umar (Radhiyallahu anhu) said:

"He who wishes to meet Allah tomorrow as a Muslim, should guard these (five) Salaat when the Athaan is sounded. Verily, Allah has decreed for your Nabi (Sallallahu alayhi wasallam) the Ways of Hidaayat. Verily, these Salaat are from the Ways of Hidaayat. If you perform (the Fardh) Salaat in your homes as do the mutakhallaf (munaafiq), then certainly you will be abandoning the Sunnah of your Nabi. If you abandon the Sunnah of your Nabi, you will go astray.

When a man purifies himself with beautiful Tuhoor (wudhu), then intends setting out to one of these Musaajid, Allah records for him a good deed with each step he takes (towards the Musjid), and He elevates him by a rank, and He effaces from him a sin.

Verily, we have seen that it was only a Munaafiq whose nifaaq (hypocrisy) was known who would stay away from the Musjid. Verily, a (severely sick) man would be brought to the Musjid taking support on two men until he would stand in the saff."

This Hadith as well as other Narrations describe the true Mu'min and the munaafiq. Those who had closed the Musaajid and cancelled Jumuah and the daily Fardh Salaat in the Musaajid are adequately vilified in these Ahaadith. Their nifaaq stands out conspicuously. It was their nifaaq which had exposed them when they took to the kuffaar court as 'friends' of kufr to have the Musaajid closed.

View the rubbishes such as Menk, Reverend Abraham, the MJC scoundrels and their like in the mirror of these Ahaadith to understand the class of enemies these Hufaalah (flotsam and jetsam) are.

A HARAAM 'ZINA' JALSA

A parent, commenting on a haraam jalsah organized by Reverend Abraham Bham, wrote: "There was a jalsa at my son's madrasah located in Durban Central. In attendance was the reverend and other Jusa chaps. There was an entire TV crew to film everything. They made the young girls come up and sing a na'th in front of the men. Ladies were also in attendance in the musalla separated by a sheet. I feel that Jusa is trying to create a foothold here in Durban. They put so much effort to come to a small nondescript musalla bringing their TV crew along. What are they getting out of it?"
(End of letter)

Comment

They get lustful gratification. They seek to gratify their zina instincts under deeni cover. The sins which these illegitimate progeny of Iblees perpetrate so flagrantly and shamelessly in public, and plastered with some deeni looking veneer, adequately portrays the kufr and nifaaq of the reverend and his satanic crew.

Every sane Muslim whose Imaan has not been effaced

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Everything is temporary. It is a Bestowal

"All things in man's possession are of a transitory nature. It is like a rented house which does not belong to you. Someone said to a Buzrug: 'From where do you get your food?' The Buzrug said: 'The world is not my house. It does not belong to me. I am a guest of Allah (the Owner of the world). The right of the guest on the hospitality of the host is three days. According to the Qur'aan, a day by Allah is the equivalent of a thousand years. Thus, the issue of my food does not arise for three thousand years. After three thousand years, you may ask me.'"

(Hadhrat Maulana Ashraf Ali Thanvi)

LESBIAN TENDENCIES

Q. Why do you say that intellectual Muslim ladies have 'lesbian tendencies'?

A. We say that they have lesbian tendencies because they have eliminated their Imaani haya (shame/modesty). A woman who conducts herself in conflict with the natural attributes created for her by Allah Ta'ala, most certainly suffers from lesbian tendencies. Regarding women, Allah Ta'ala states in the Qur'aan Majeed:

"....one who is nurtured (brought up) in trinkets (jewellery) and who is unable to express (herself) with clarity in disputes?" (Az-Zukhruf, Aayat 18)

Stating another natural attribute of females, the Qur'aan Majeed says:

"Verily, those who slander chaste, simple (ghaafilaat), believing women, they are cursed in this world and the Aakhirah." (An-Nur, Aayat 23)

From these Qur'aanic verses as well as from many Ahaadith, it is established that the natural and beautiful attribute of moral excellence of Muslim females is simplicity and modesty, hence they are described as *ghaafilaat*. The other attribute of moral excellence in them is their inability to express themselves eloquently as do males. Their Imaani modesty and simplicity preclude them from display and exhibition.

Now when a woman who claims to be a Muslim but has the audacity to clamour to rub shoulders with males in the public domain, and to go to the Musjid, and to stand on a public stage screaming like kuffaar lesbians, then it is only appropriate to infer that she is afflicted with lesbian tendencies.

These lesbian-like women who exhibit themselves on social media and public stages, globe-trotting and pretending to be teachers of the Deen are actually evil she-devils and daughters of Iblees. About them Hadhrat Aishah (Radhiyallahu anha) said:

"When you see women seated on chairs (and on stages) saying: 'He narrated to us...he had informed us' (i.e. in the style of the Muhadditheen), then ***burn them with fire.*** *Verily, I have heard Rasulullah (Sallallahu alayhi wasallam) saying: "When it is Aakhiruz Zamaan (the End of Ages), the Ulama and Fuqaha will sit in their homes while women will enter the public domain and they will say: 'He narrated to us....he informed us.'. When you see anyone from this (kind of vile lesbian-like she-devils), then burn them."*

(Allama Ad-Daulami in his Al-Firdaus)

This is indeed a wonderful prediction of Rasulullah (Sallallahu alayhi wasallam). It aptly fits these lesbians who trot about the globe, who clamour for women to be allowed in the Musaajid and who exhibit themselves on public stages and on the satanic social media platforms. They are the illegitimate daughters of Iblees.

TASAWWUF

What is Tasawwuf? Tasawwuf is the adornment of the body and soul with the attributes of moral excellence.

A HARAAM 'ZINA' JALSA

(Continued from page 15)

readily understands the villainy, immorality and obscenity of the shaitaani perpetrations of the reverend who has long ago bartered away his Imaan. May Allah Ta'ala save Muslims from these human devils whom Rasulullah (Sallallahu alayhi wasallam) feared more than dajjaal.

The brains of these vile impostors and munaafiqeen are vermiculated by RIJS (FILTH) with which Allah Ta'ala afflicts them. The Qur'aan Majeed states:

"And Allah casts RIJS on (the brains) of those who lack intelligence."

Kufr and Nifaaq have destroyed their intelligence, hence they plunge headlong into immorality and obscenity as they do in their satanic jalsas. They recite Bismillaah while consuming pork and liquor. This is their degenerate status of fisq, fujoor and kufr.

MOVE ON KIDS JUNK FOOD

FOOD companies and restaurants will no longer be able to advertise unhealthy food to children, if new proposed legislation is passed.

Draft guidelines - called the Criteria for the Commercial Marketing of Foods and Non-Alcoholic Beverages to Children — propose to stop the sale of any junk food or sweets' to children at school tuck shops.

The only drinks allowed at school would be milk, 100% fruit juice and water. These drinks would have to be in 200 -250ml containers.

The guidelines are open for public comment until August 29.

The proposed law plans to ban any branding or marketing of unhealthy foods at schools, meaning signboards of schools sponsored by Coke could become illegal.

According to the proposals, the marketing of food high in sugar, salt or fat through the internet and electronic and mobile phone messaging to children is also prohibited.

The proposed law includes ensuring that:

- Vending machines at schools are unbranded;
- There is no marketing of any unhealthy foods at schools;
- No child actor, celebrity, cartoon character or movie star can be used to advertise unhealthy food;
- No toys or gifts are given to children with their unhealthy fast food options; and
- No commercial marketing of unhealthy foods shall be permitted on television or radio from 6am till 9pm.

SINS OF THE TONGUE

Hadhrat Anas (Radhiyallahu anhu) narrated that a young man was martyred in a battle. The martyr had two stones tied on his stomach. (This was to suppress the pangs of hunger). Soon his mother came. Sitting by her martyred son, she wiped the dust from his face and said: "My son, congratulations! Blessed is Jannat for you."

On hearing this, Rasulullah (Sallallahu alayhi wasallam) said: "It is probable that he had the habit of indulging in futile talk."

From this statement of our Nabi (Sallallahu alayhi wasallam), the evil of futile conversation is evident. One should only speak what is necessary and correct. The time wasted in futile talk should be devoted to Thikrullaah.

Usually futile talk leads to sinful talk. The Qur'aan Majeed says: "Whatever word is spoken, there is an ever ready guard (recording it)."

A MOTHER'S CURSE

Hadhrat Ataa Bin Yasaar (Rahmatullah alayh) narrated:

A group of travellers camped in a wilderness for the night. Late at night they heard a fearful sound like the braying of a donkey. The braying kept them awake the entire night. In the morning, they saw a hut in a distance. An old lady was living there. They said to the old lady: "We heard a donkey braying, but we do not see a donkey anywhere." She said: "That was my son. He would always address me: 'O you donkey!' I cursed him and supplicated to Allah Ta'ala to transform him into a donkey. Since he has died, every night he brays like a donkey."

PARENTS

A man asked: "O Rasulullah (Sallallahu alayhi wasallam)! What are the rights of parents over their children?" Rasulullah (Sallallahu alayhi wasallam) responded: "They are either your Jannat or your Jahannam."

It is incumbent for children to obey their parents in all things permissible even if they are unjust and oppressive. However, it is not permissible to obey them in anything which is in conflict with the Shariah.

BABOONIST BUNKUM

The atheists who propounded their baboonist bunkum theory of the origin of the universe say that "the universe was created from the explosion of a mass of hydrogen atoms and that it is still expanding and will eventually contract into one mass to explode again to complete the cycle which takes 80 billion years." The cycle will then restart into another baboonic 80 billion years.

With his urination, Shaitaan has truly vermiculated the brains of these atheist baboonists whose thinking is transcended by the thinking of real baboons.

This universe in which man finds himself and the innumerable other universes are all the effects of the decrees of Allah Azza Wa Jal. He says in the Qur'aan Majeed:

"When We intend something, We say to it: 'BE!', and it comes into existence (spontaneously and immediately)."

SENILITY & IMBECILITY

Rasulullah (Sallallahu alayhi wasallam) said:

"Whoever memorizes the Qur'aan, Allah will bestow Aql to him until Maut."

"Whoever recites the Qur'aan abundantly, will not be afflicted with old age senility."

Hifz of the Qur'aan Majeed as well as abundance of Tilaawat will ensure that one's intellect remains intact until the end of life. Senility and imbecility are the ills of old age. Abundance of Tilaawat fortifies the intellect.

A house where the Qur'aan is not recited is desolate, like a graveyard. Rasulullah (Sallallahu alayhi wasallam) said:

"Recite the Qur'aan in abundance in your homes, for verily, a home wherein the Qur'aan is not recited, goodness is slight, its evil is abundant and it becomes constricted for the inmates."

The home becomes bereft of barkat and khair. Shaitaan becomes a frequent visitor in such homes.

THE REWARD OF SECRET IBAADAT

Rasulullah (Sallallahu alayhi wasallam) said:

"On the Day of Qiyaamah whilst mankind will be undergoing Hisaab (Reckoning) a group of people for whom Allah Ta'ala has created green wings will appear and land on the walls of Jannat. The Guards of Jannat (in surprise) will ask: "Who are you?" They will reply: "We are of the progeny of Aadam (Alayhis salaam)."

The Angels will ask: "Have you undergone Hisaab?" They will respond: "No!".

The Angels will ask: "Have you crossed the Siraat?" They will respond: "What is the Siraat?" The Angels will then ask: "How did you attain this rank (which freed you from Hisaab and crossing the Siraat to enter Jannat)?" They will say: "We used to worship Allah in secret, hence Allah Ta'ala admitted us into Jannat in secret."

This is the secret of entering Jannat without Hisaab.

THE DONKEY

"Verily, the worst of sounds is the braying of a donkey." (Qur'aan)

When hearing the braying of a donkey, seek refuge with Allah Ta'ala for it sees the shaitaan. Recite Ta-awwuz.

CROWING OF THE ROOSTER

Rasulullah (Sallallahu alayhi wasallam) said:

"When you hear the rooster crowing, then make dua for the fadhl (mercy and bounties) of Allah, for verily it (the rooster) sees an Angel (hence it crows)."

"Verily, the rooster calls to Salaat."

"Do not abuse the rooster, for verily, it indicates the times of Salaat."

When hearing the cock crowing recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

FEMALE SALAAT JAMAAT

SHAAFI MATH-HAB

Question: Shaafis say that according to their Math-hab, it is Mustahab for women to perform Taraaweeh, etc. Salaat in Jamaat. In the ladies only jamaat, the lady imam will stand in the middle of the saff. Is this correct? Please explain in detail. Many Shaafi women congregate in a madrasah hall/classroom to perform Taraawweh in Jamaat.

Answer

'Mustahab' is a technical appellation. To correctly understand its application, mere textual knowledge is not adequate. In addition to sound, unvermiculated brains, there is the need for Taqwa for proper comprehension of the Masaa-il.

If it was still mustahab for females to emerge from their homes to attend an all-ladies Taraaweeh jamaat, then why would the Shaafi' Fuqaha unanimously prohibit females from attending the Musjid for Salaat – a practice which was allowed in the era of Rasulullah (Sallallahu alayhi wasallam)?

Why would the Shaafi' Fuqaha prohibit women from attending public venues for even gaining knowledge of the Deen or for any other Deeni activity? Imaam Shaafi (Rahmatullah alayh) said: "We are not aware of any from the Holy Mothers of the Mu'mineen (the Wives of Rasulullah – sallallahu alayhi wasallam) emerging for Jumuah or Jama'at in the Musjid. The Wives of Rasulullah (Sallallahu alayhi wasallam) were in their homes while Rasulullah (Sallallahu alayhi wasallam) was performing the Faraaidh (in the Musjid)."

The homes of the Holy Wives were small rooms attached to the Musjid, yet they did not come out to step into the Musjid. It was merely a matter of opening the door and walking into the Musjid. But this was not their practice.

"Rasulullah (Sallallahu alayhi wasallam) had with him the women from his home, his daughters and the servants. I am not aware of any one of these women emerging (from their homes) to attend Jumuah despite Jumuah being a greater Waajib for men than the Jama-aat of the other Salaat. Nor would they emerge for Jamaat of the other Salaat, neither during the night nor the day nor would they go to Musjid Qubah. Verily, Nabi (alayhis salaam) would go there riding or walking. Nor would they (the women) go to any other Musjid… Furthermore, I am not aware of any among the Salaf Muslimeen who had ordered any of their womenfolk to attend Jumuah or Jamaat whether during the night or the day. If they had regarded it (females attendance) to be an act of virtue, they would have ordered them with it and would have permitted them.

On the contrary, it has been narrated that Nabi (Sallallahu alayhi wasallam) said: "The Salaat of a woman in her bait is better than her Salaat in her hujrah, and her Salaat in her hujrah is better than her Salaat in the Musjid".

Some centuries ago, the Shaafi' Fuqaha had prohibited women from attending Musjidul Haraam for performing even Tawaaf. Some Ulama (notably Hanafis) objected that Tawaaf in Hajj is Fardh and by prohibiting women from the Fardh Tawaaf, Hajj is not performed. The Shaafi Fuqaha responded that abstention from haraam has priority over performance of even Fardh.

Now when this is the stance of the Shaafi Math-hab regarding even Fardh acts and the act of women visiting the Musjid which was allowed by Rasulullah (Sallallahu alayhi wasallam), then what conclusion should be drawn regarding such a mustahab act which brings in its wake fitnah and fitnah and fitnah – the fitnah of women emerging in droves from their homes, adorned and perfumed, driving vehicles and having no care for being in the street and in the presence of fussaaq and fujjaar males who prowl the street and outside the venues where these lewd women congregate to perform their mock 'taraaweeh'?

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FEMALE SALAAT JAMAAT

(Continued from page 19)

The major condition of tafilaat (dressed shabbily and appearing like old hags) is unimaginable to these women who slip behind the wheel and simply drive off. Instead of Imaani shame, they exhibit the tendencies of lesbians. How can jamaat salaat ever remain mustahab in this scenario for women.

Only those whose brains are thoroughly indurated due to vermiculation claim in this era of fitnah and fasaad that it is Mustahab for women to perform Taraaweeh in Jamaat. Describing such brains, the illustrious authority of the Shaafi Math-hab of the 8th century, Ibn Hajar Haitami (Rahmatullah alayh), states in Al-Fataawal Kubra:

"Not a single one of the Muslimeen (the Fuqaha) will hesitate in prohibiting women (from the Musaajid) except a GHABI (MORON) who lacks in the understanding of the subtleties of the Shariah."

Therefore, those who sing the song of it being mustahab for women to perform Taraaweeh in jamaat in the manner they do today are MORONS.

RESPONDING TO THE ATHAAN

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said:

"Among our Pledges to Rasulullah (Sallallahu alayhi wasallam) is that we shall respond to the Muath-thin as instructed in the Sunnah and that we shall not be oblivious in this regard by indulging in conversation.

Every Sunnat act has a specific time for rendering it. For responding to the Muath-thin there is also a specific time. For Ilm there is a time. For Tasbeeh there is a time, and for Tilaawat of the Qur'aan there is a time. Thus one may not recite Istighfaar during the time of Surah Faatihah (in Salaat) nor in the place of Tasbeeh, nor Qiraa't in Sujood, nor in the place of Tashahhud, etc. Understand this well.

In this era (i.e. the 10th Hijri century), besides others, numerous Talabatul Ilm (Ulama and Students) are neglectful in this regard. They abandon the response to the Muath-thin, and frequently they neglect even Jamaat Salaat. They engage in Nahw and Usool or in Fiqh while the people are emerging from the Musaajid. Then they justify (their neglect) by saying: "Knowledge has priority."

In reality, it is not so. When Sayyidi Ali Khawwaas (Rahmatullah alayh) would hear the Muath-thin proclaiming: "Hayya alas Salaah", he would shiver and melt with fear for Allah Ta'ala. He would respond to the Muath-thin with complete presence of heart and total humility. Know this and act accordingly. May Allah Ta'ala guide you."
(Lawaaqiul Anwaar)

This neglect, i.e. being oblivious of the Masnoon response, is worse in our time. Ulama, Muftis, Molvis and Talaba are all the same. Whilst the Athaan is being proclaimed, they indulge in conversation, laughter, and the like. Some have the mistaken idea that it is permissible to abstain from the Masnoon Response if they are engaging in teaching and lecturing. This is erroneous and not valid. Teaching and the bayaan are the personal acts of a person, while Responding to the Athaan is a Masnoon act of Ibaadat. If it is missed, there is no qadha for it. The immense reward of fulfilling a Sunnat act is lost, and perpetuation of such neglect constitutes a major sin. Understand this well and abstain from baseless justification and interpretation.

Rasulullah (Sallallahu alayhi wasallam) said: "My Shafaaah (Intercession) is Waajib for him who responds to the Muath-thin."

TARBIYAT OF THE BABY

The tarbiyat (teaching and training) of the baby begins from even before he/she is conceived. At the time of copulation the Masnoon Dua should be recited to prevent shaitaani interference.

During pregnancy considerable care should be exercised to protect the developing foetus. Parents should not quarrel and indulge in abusive talk. While this is supposed to be the norm, it has greater importance during pregnancy. The developing foetus is able to hear and it retains in its mind the good and the bad expressed by parents.

Therefore, both the mother and the father should exercise much care when they interact during pregnancy. The Thikr of the mother has a profound effect on the baby within her. The baby hears her Thikrullaah and this will assist its moral development after birth.

The Athaan and Iqaamah are recited in the ears of the baby immediately after birth. Allah Ta'ala has ordained this form of tarbiyat. He knows the benefit of this recitation for the baby. It is not a meaningless recitation. There is great wisdom underlying this command of Allah Ta'ala.

After the birth, the process of tarbiyat is perpetual. All the advices and commands of the Shariah and Sunnah applicable to the ta'leem and tarbiyat of the child should be diligently implemented to ensure that the child develops and grows into *Insaan* (a human being).

THE UNBORN BABY IS INTELLIGENT

The following study confirms the intelligence of the developing foetus. While there is no need for true Muslims to be in need of scientific confirmation, most Muslims of this era suffer from the malady of weak Imaan due to westernization which makes them sceptical of the *ahkaam* of the Shariah. They are more inclined to accept what the atheists have to say.

BABES IN THE WOMB SEE MORE THAN YOU THINK

BABIES can recognise faces while still in the womb, new research suggests.

Incredible moving images of unborn infants show them turning their head towards shapes that resemble faces with the position of the eyes and nose emphasised.

But when they see a random shape they ignore it, scientists at Lancaster University, in the UK, have found.

The research suggests that the instinct to recognise facial features develops before a baby has seen its first face.

It shows that an unborn baby's senses are surprisingly developed and parents should begin interacting with their child while it is still in the womb.

Professor Vincent Reid, a psychologist at Lancaster University who led the research, said: "The foetus in the third trimester actively seeks out information.

"In our study they had to move their head to keep looking at the face-like stimulus when we moved it. So they are active participants in finding information. This means that other ways of interacting with the foetus can be considered.

"The foetus in the third trimester can hear very well. I would encourage expectant parents to read books out loud to each other.

This can help with bonding and could be beneficial."

The researchers shone dots of light arranged to look either like the eyes or the mouth of a human face through the uterus wall of 39 expectant mothers who were 34 weeks [eight months] pregnant.

Their study, published in the journal Current Biology, showed that when face-like images were projected through the uterus the babies turned their heads to look at it. - © The Daily Telegraph

SHAITAAN FLEES

Rasulullah (sallallahu alayhi wasallam) said: "Verily, Shaitaan flees from a house wherein Surah Baqarah is recited."

The inmates of the home should make it their practice of reciting the Qur'aan Majeed daily in abundance. The recitation should be audibly in every room of the house. Shaitaan and any evil satanic force will then Insha-Allah, take flight. Also ensure that the home is free of haraam pictures – pictures of people and animals.

THE GHURABA

Rasulullah (Sallallahu alayhi wasallam) said:

"The most beloved to Allah are the Ghuraba (the forlorn ones)." It was asked: "Who are the Ghuraba?" Rasulullah (Sallallahu alayhi wasallam) said: "They are those who flee with their Deen. Allah will raise them on the Day of Qiyaamah with Isaa Ibn Maryam (alayhimas salaam)."

They abstain from the fitnah of sin and futility. They take to seclusion and are immersed in Ibaadat and Taa-at (obedience). In another Hadith, Rasulullah (Sallallahu alayhi wasallam) said: "Islam began ghareeb (forlorn without friends and helpers). Soon shall it return to being forlorn as it was in the beginning. Congratulation for the Ghuraba!"

PICTURES ARE HARAAM

Q. Most of the Ulama claim that digital pictures and photographs are halaal. They differentiate between hand-drawn/painted pictures and digital pictures. Will laymen be at fault if they make taqleed of the majority of Ulama on this issue?

A. Allah Ta'ala has bestowed sound Aql (Intelligence) to all Muslims even to simple village folk. In view of natural Imaani intelligence, Rasulullah (Sallallahu alayhi wasallam) said: "Seek a fatwa from your heart."

The issue of pictures is not a conundrum. It is not an intricate issue defying simple intelligence. A Mu'min is not in need of academic knowledge to understand this simple issue. The intelligence of a sincere unbiased Muslim revolts against the stupid claim that a picture is not a picture if the method of production differs. The claim of most of these morons is absurd. However, since the vast majority of people are the slaves of their nafs, the self-evident absurdity is quite appeasing and palatable for them.

While Taqleed is a necessary concept of the Deen, monkey and donkey taqleed is haraam. Regarding monkey and donkey taqleed, Hadhrat Maulana Ashraf Ali Thanvi

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SIGN OF WISDOM

"Lengthening Salaat and shortening the Khutbah is a sign of a man's wisdom."

(Hadith)

However, this does not mean that the Salaat should be lengthened to the extent of causing inconvenience to the musallis. It was the practice of Rasulullah (Sallallahu alayhi wasallam) on Jumuah to recite Surah A'laa in the first raka'at and Surah Ghaashiyah in the second raka't.

BECOME INSAAN

It is *fardh* to become an *Insaan* (human being). It is not incumbent to become a *buzrug*. If one is not *insaan,* one distresses and harms others. On the other hand, by not becoming a buzrug one harms oneself. Always endeavour to become an *Insaan*. *('Not becoming a buzrug' in this context does not mean that one should not strive to become pious. Becoming pious, that is a Muttaqi, is Waajib. It is not incumbent to become the type of buzrug who is a Murshid or an Aabid who abandons all worldly activity and lives in seclusion devoted to Ibaadat.)*

(Maulana Ashraf Ali Thanvi)

THE FUNDAMENTALS OF THE DEEN

A person who denies any of the fundamentals of the Deen even by way of interpretation is a kaafir. Therefore the Qadianis cannot save themselves from kufr. Ta'weel of the Dhururiyaat (fundamentals) of the Deen does not prevent the decree of Kufr. It prevents the decree of kufr in issues which are not of the Fundamentals. Of the Fundamentals are Salaat, Saum, Hajj, Zakaat, etc.

(Hadhrat Maulana Ashraf Ali Thanvi)

The kufr of the Shias is worse than the kufr of the Qadianis.

PICTURES ARE HARAAM

(Continued from page 22)

(Rahmatullah alayh) said:

"The need is for Fahm-e-Saheeh (Correct/well-balanced understanding). If one is blessed with Fahm-e-Saheeh, the reality will be readily comprehensible. If such understanding is lacking, then taqleed of buzrugs (moron molvis and muftis) will be made. Whatever others do will be imitated. The consequence of such (stupid) taqleed will be such as that suffered by a baboon…

For making taqleed of buzrugs, the need for Aql is imperative. Maulana Rumi said that taqleed of the juhala has destroyed the people. …"

People are quick to make taqleed of bid'ati so-called sufis and now of these liberal, modernist, deviant molvis and muftis, simply on the basis of nafsaani pleasure and appeasement. Such taqleed is monkey and donkey taqleed. Pictures are haraam regardless of the method of production.

CORRUPT BIOGRAPHIES

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), commenting on the misrepresentation presented by authors in the biographies of their Shaikhs, said:

"Nowadays most biographies are corrupt. After the era of the Salaf considerable natural frailties have surfaced in all (the ulama and buzrugs whose biographies are written). Honesty demands that even their frailties be recorded in their biographies.

However, this is not done. Even the deficiencies are elevated to virtues by means of interpretations. They (the biographers) believe that if the deficiencies (of their Buzrugs) are also mentioned, it will detract from their status. Therefore, they conceal these deficiencies.

In addition to this attitude being improper from the historical perspective, it is also false from the Deeni perspective. It is blatant deception. There is no need to conceal such facts (the deficiencies). Even if it is mentioned that on the basis of such deficiencies the buzrug is not qualified for being followed, then there is nothing improper in this. The deeds of the Ambiya (Alayhimus salaam) are emulated. The actions of the Ummati is not proof. Only Fatwa is hujjat (i.e. Fatwa based on the principles of the Shariah has the force of the Shariah). I detest such concealment."

ONLY BY HIS COMMAND

Natural disasters such as earthquakes, hurricanes, tsunamis, locust swarms, volcanic eruptions, etc. are all the effects and decrees of the Command of Allah Ta'ala. These occurrences are not mere aimless accidents leaving mayhem and destruction in their wake. Everything to be affected whether by death or damage is decreed by Allah Ta'ala.

The earthquake and the tsunami take in their sweep only those and that which Allah Ta'ala has earmarked. The killing and destruction by natural disasters are not stupid random acts. In this regard, the Qur'aan Majeed states:

"When they (the kuffaar) saw it as a rain-bearing cloud approaching their (drought-stricken) valleys, they exclaimed (in happiness): "This is a cloud that will bring rain to us."

In fact, it is that (punishment) which you had (haughtily) demanded to be hastened. It is a fierce wind in which there is a painful punishment. It will demolish everything **by the command of its Rabb.**"

Thus, all deaths and destruction by natural disasters are by the decree of Allah Ta'ala, and the Destroyer (the earthquake, hurricane, etc.) executes its task within the limits prescribed by the Divine Decree.

Questions and Answers

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suffice before washing the face?

A. Yes, this intention suffices as long as it is before washing the face.

Q. For the Shaafi' would the intention for Salaat suffice and must it be read in Arabic in full? Must one say 'adaa-an lillaahi ta'ala' ?

A. The niyyat to perform Salaat, made in the mind suffices. It is not necessary to verbally recite the niyyat nor to say 'adaa-an …'.

Q. On what market value should retailers and wholesalers calculate Zakaat on stock-in-trade?

A. The market value is the wholesale price one would pay currently for the goods. Zakaat of stock should be calculated on this basis. This is for retailers. For wholesalers it will be the price they would currently pay for the stock from their suppliers.

Q. I am a Shaafi'. I have some qadha fasts of Ramadhaan which I shall be keeping. I had missed these fasts three years ago. What is the Shaafi ruling for me?

A. You have to pay one Moed grain for each year plus you have to fast. Thus for the fasts missed three years ago, you have to pay three Moed for each fast not made before the next Ramadhaan. The Moed amount is about R70 for Shaafis.

Q. May a woman making Hajj perform her Salaat in the Haram?

A. A woman on Hajj may perform Salaat in Musjidul Haraam only if she is trapped in the crowd and cannot leave in time for performing the Salaat wherever she is staying. If trapped, then she should perform her own Salaat in some corner. She should not join the jamaat.

Q. After performing Salaat at home, I had to go to a Musjid. On arriving at the Musjid, the Jamaat Salaat was about to begin. What was I supposed to have done?

A. If it was Zuhr or Isha', then you could have joined the Jamaat with the intention of Nafl. If it was Fajr, Asr, or Maghrib, then you had to abstain. Even with the niyyat of Nafl, you may not join the Jamaat.

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Roses have thorns! The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

"Among people is he who disputes in the Aayaat of Allah without having any knowledge, and he follows every rebellious shaitaan." (Qur'aan)

THE MADRASAH MADE A CIRCUS

Commenting on the mischief in a Madrasah, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"If a certain Madrasah *(which was wracked by student and teacher fitnah-strife and mischief)* had implemented my advice, all the fitnah would have been effectively eliminated. However, for implementing that advice the need was for strength of heart and determination. A system cannot be implemented with weakness and laxity. To implement a system severity and fortitude are requisites.

My advice was that the Madrasah should expel all the students and staff, and close down. Then a public announcement should be made explaining the factors which led to the closing of the Madrasah, and that the Madrasah will re-open when the atmosphere becomes conducive. Thereafter, on re-opening the Madrasah, a written pledge should be taken from the students and also from the Ustaadhs to the effect that if they violate the terms of the pledge, they will be expelled/ dismissed.

Since the Madrasah did not implement this advice, it has become a circus. The Muhtamim came to me. I explained to him that now the Madrasah has become like a lifeless body. Now, even if the Madrasah progresses (by way of the admission of numerous students and construction of buildings), the progress will be like the bloating of a carcass. But when the bloated carcass ultimately bursts, the entire

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ZAMAANAH OF FITAN

Commenting on joining hands with the kuffaar in the sphere of politics, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"This era is saturated with fitan (*mischief*), atheism, zandaqah (*blasphemy*) and liberalism. Their poisonous effects have spread intensively and extensively. I lament the condition of the Ulama who have joined forces with such people (*i.e. Hindus*). By uniting with them, the Ulama themselves have slipped (*and deviated from Siraatul Mustaqeem*). It is because of these ulama that the masses too have joined with these people. If it were not for these (*deviated*) ulama, Muslims would not have become ensnared by only the howling and calling of the political leaders. Allah knows what has happened to the brains of these people. Neither will they gain the Deen nor the dunya in this manner *(i.e. by joining the Hindus/Kuffaar and becoming subservient to their ideologies)*. Yes, one thing is as clear as daylight, undoubtedly, they are destroying their Imaan and Aakhirat. May Allah Ta'ala grant them hidaayat."

It is infinitely worse to participate in the kufr interfaith ideology. Today there are many of the deviate, zindeeq molvis who have ruined their Imaan and the Imaan of many ignorant Muslims with their indulgence and acceptance of kufr which they lick up from the vomit of their interfaith kuffaar colleagues.

Rasulullah (Sallallahu alayhi wasallam) said: *"He who honours a man of bid'ah, aids in the demolition of Islam."* When only honouring a bid'ati without participating in

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Questions and Answers

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Q. A car-tracker company offers a package of car tracking in which a person will benefit from what they call 'Impact detection', which means when the car is involved in an accident (Allah forbid), then they are notified and if they find out the person requires aid they send emergency staff like the police, and also medical staff if an ambulance and hospital is needed etc. This is included in the package in which a payment of R169 pm is due for 36 months contract. Is this permissible?

A. It is an insurance package, hence haraam.

Q. If 2 of 3 daughters received gold jewellery as gifts, however all 3 daughters don't have beds to sleep on and the parents are poor, can the father sell the jewellery to buy for them beds? What is the best way he should/can do?

A. No, the father may not sell the jewellery belonging to his children to buy beds for them.

Q. I fast every Mondays, Thursdays and on the 13th, 14th and 15th of every month. If I am invited for meals, on any of these days, should I forego fasting?

A. If nothing in conflict with the Shariah takes place at the function to which you are invited, then you may forgo the fast to answer the invitation. Then make qadha of the fast if you have already started the fast. If you have not commenced the fast, then there is no qadha. If the function is a haraam wedding reception, then never should you attend.

Q. A man gave his wife three Talaaqs without having consummated the marriage. What is the ruling regarding iddat?

A. There are two ways of consummating a marriage. Sexual relations or such privacy in which such relations are possible. There is no Iddat in this (the questioner's) case.

Q. A woman performs Salaat wearing jeans and half a burqah. What is the position of her Salaat?

A. The Salaat of such a faahishah wearing jeans and a half burqah is rejected. Her Salaat is not valid.

Q. There is a small Musjid in our locality, which is most of the time deserted. For Zuhr and Asr sometimes I am the only one present. There is a bigger Musjid a few streets away. What should I do when I am alone?

A. If for some reason, Namaaz had not been performed in the Mahallah (Neighbourhood) Musjid, then even if there is just one person, he should perform Namaaz in the Musjid and not go elsewhere to perform Namaaz.

Q. A man has taken control of a jinn who brings him

RECITING THE QUR'AAN DURING HAIDH

Q. The MJC has issued a fatwa saying that according to the Maaliki Math-hab it is permissible for females to recite the Qur'aan Shareef during their haidh periods. It is therefore permissible for Hanafis and Shaafis to adopt this Maaliki view. Is this fatwa correct?

A. While according to the Maaliki Math-hab there is scope for the haaidhah (woman in haidh) to recite the Qur'aan Majeed, this is not permissible for Hanafis and Shaafis.

The MJC consists of animals such as the holy bulls of India which have been set free on the names of Hindu idols. These bulls roam around eating from this one's basket and that one's basket. Despite being 'holy' bulls, the Hindu owners of the baskets whip their holy bulls which shove their mouths in their baskets of grain and vegetables displayed for sale.

The MJC morons, to satisfy their nafs, fish around in all the Math-thabs to dig out whatever version suits them. Without real need it is not permissible to adopt a view of another Math-hab.

In all these centuries of Islamic history Hanafis and Shaafis did not discern the need to adopt the Maaliki view. Today too there is no need for this. It remains haraam for Hanafis and Shaafis to recite the Qur'aan Majeed during the state of haidh.

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money, etc. Is this permissible?

A. It is haraam to subjugate a jinn, and money, etc. received from a jinn is haraam. The jinn acquires it by theft.

Q. I have instituted legal action against a usurper. I have been awarded costs. Who is responsible for the legal fees?

A. The legal costs will be the liability of the defendant if he is the usurper, since he has constrained you to seek the assistance of the court.

Q. Is it permissible to hire a vehicle to a Muslim whose income is haraam?

A. The following question was posed to Hadhrat Thanvi:

"We hire out pots (utensils and the like for functions). There is a woman who is a professional singer. She sings at wedding functions. Will it be permissible to hire the pots to her?" Hadhrat Thanvi responded: "Since the greater part of her income is haraam, it is not permissible to hire the pots to her." Thus, it is not permissible to hire a vehicle to a person whose income is haraam.

Q. Is it permissible to use the skins of tigers and lions?

A. Rasulullah (Sallallahu alayhi wasallam) forbade sitting on the skins of beasts of prey. The use of such skins can have the effect of the beasts on a person's character.

Q. Some organizations take a percentage for themselves from the Zakaat and Lillah funds they receive from the public. Is this permissible?

A. Taking a percentage from donations is not permissible. The practice of organizations to take a percentage of the collected funds for so-called administrative work is haraam. They are usurping and misappropriating the Zakaat and Lillah funds entrusted to them.

Q. Is it permissible to give haraam money as a loan to someone who will repay the loan with his halaal money? The haraam money is interest.

A. Giving haraam money (e.g. acquired by interest, bribery, gambling) as a loan is haraam. The sin is aggravated by deception. The deception is in not informing the person that the money is haraam.

Q. Maktab teachers beat pupils. Is this permissible?

A. A teacher does not have the right to beat pupils without parental consent. Only parents and the Haakim (ruler/qaadhi) have the right to punish without consent.

Q. A man said to his debtor that if the debt is not paid by the time he dies, it will be maaf (waved). After his death the heirs are claiming the debt which is a large sum. The debtor claims that their father had waived the debt. What is the Shariah's ruling?

A. Without an explicit declaration waiving the debt, the debt remains. If the creditor says for example: 'If you can't pay, then the debt is waived.' This statement does not waive

ONLY ALLAH CREATES

Q. I am married for 9 years. We have no children. This is causing much concern and worry for us and our parents. Is it permissible to resort to the test tube technique?

A. Allah Ta'ala says in His Glorious Qur'aan:

"The dominion of the heavens and earth belongs to Allah. He creates whatever He desires. He grants females to whomever He wills, and He grants males to whomever He wills. And, He grants both male and female (offspring) to whomever He wills. He makes barren (infertile) whomever He wills."

When people are unable to conceive, they become unduly perturbed, worried and despondent. Creation is the prerogative of Allah Ta'ala. One should not go beyond the confines of the natural methods and ways allowed by Allah Ta'ala for achieving an objective. For this purpose there is no need for tests and surgery. Just dua suffices. Be contented if Allah Ta'ala does not bestow children to you. The techniques of the kuffaar are satanic and haraam. Inability to have children is the choice of Allah Ta'ala.

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the debt. If the creditor dies, his heirs will have the right to claim from the debtor. He should explicitly state that he has made maaf (waived) the debt. In this case the heirs have the right to demand payment.

Q. Is it permissible to sell cigarettes and tobacco? Will the money be halaal?

A. Selling tobacco and cigarettes is not permissible. The income is haraam. Just like dagga (hashish) is halaal for medical purposes, so too is tobacco permissible for medical purposes. But this permissibility of dagga does not make the income halaal if it is sold for haraam purposes. The same applies to tobacco.

Q. A man says that the money he spent for the medical treatment of his wife was a debt on her. She has now died. He claims that before distribution of her estate he must be paid for the medical expenses. It is a considerable amount. It should be noted that he did not give the money as a loan to his wife. He spent on her medical treatment from time to time as was the need. Is he right?

A. The money he had spent was Tabarru'. It was a voluntary act of kindness and a gift for his wife. There was no loan agreement between himself and his wife. His claim is now baseless. He may not be given from her estate what he claims to be a debt owing to him.

Q. Can a traveller be the imaam of residents? If yes, how should the Salaat be performed?

A. Yes, it is permissible for a musaafir (traveller) to lead resident (muqeem) Muslims in Salaat. The musaafir Imaam has to perform two raka'ts. Immediately after he makes Salaam, the residents must rise and complete their two raka'ts without reciting Qiraa't. They should only be in Qiyaam (standing) for some time. The minimum time is the duration of three tasbeehs.

Q. If a musaafir who is leading the Salaat performs four raka'ts Zuhr intentionally, what is the status of the Salaat?

A. If the musaafir imaam performs four raka'ts intentionally, then no one's Salaat is valid. Everyone should repeat the Salaat.

Q. What must be done if one has missed Eid Salaat?

A. There is no Qadha for Eid Salaat. Therefore, one should ensure that one does not miss this Salaat. Taubah (Repentance) is necessary for the sin of having missed Eid Salaat.

Q. Does a woman have to pay Zakaat on the Mehr amount owed to her. The husband has not paid the Mehr. When he pays, should she pay Zakaat for the past years?

A. Zakaat is not paid on the outstanding Mehr. Only after it has been paid will Zakat be payable on it. There is no Zakaat for the past years.

Q. The Mehr amount is substantial and has not yet been paid. When calculating my

SAUDI MOON SIGHTING

Q. The UK delegation who visited Saudi Arabia to investigate how they sight the moon over there, explained what they witnessed during the alleged moonsighting conducted in Saudia. Their report describes the total sham that the Saudi government has perpetrated on the ummat. So if this report is to be believed then it is clear that Hajj began one day early this year. The question is what should the people who are currently at Hajj do before they complete their Hajj rites as a precautionary action?

A. There is no secret regarding the fraudulent moonsighting claims and announcements of the Saudi regime. The Saudi regime does not believe in moonsighting. They simply deceive Muslims with their claims of having sighted the moon when in fact the moon was not sighted.

Regarding your query, according to the Shariah, the people performing Hajj have no option but to follow the decree of the regime in power. Their Hajj will be valid and the sin will be on the villains who have perpetrated the fraud.

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Zakaat, may I deduct the Mehr amount from my Zakaat assets to calculate my Zakaat?

A. No, you may not do so. The Mehr debt is not deductable.

Q. A man owes his wife a big amount of money for her Mehr which he has not paid. She committed adultery, hence the husband divorced her. Now she is demanding her Mehr. Is it valid for the husband to refuse paying her the Mehr because of her adultery?

A. No, it is not valid. He has to incumbently pay the Mehr regardless of her infidelity.

Q. After a woman has waived the Mehr, can she reinstate her claim and demand that Mehr be given to her?

A. If the waiver was prior to the Nikah, then she may again ask for Mehr to be paid. However, if she made maaf (waived) the Mehr debt after the Nikah, then she may not claim it.

Q. Is it compulsory for a woman to be of service to her mother-in-law?

A. It is not the Waajib obligation of a woman to serve her mother-in-law. While it is rewardable, such service may not be imposed on her by her husband. It is his obligation to serve his mother.

Q. Does a separation of many years invalidate the Nikah?

A. Even a separation of a lifetime does not invalidate the Nikah. The Nikah remains valid and the wife will inherit in her husband's estate even if she commits adultery. A man should not seek to punish his wife by withholding Talaaq if she refuses to live with him. In the long term he punishes himself.

Q. What is the rule of purdah if a man gives his wife one Talaaq Baain?

A. Talaaq Baain completely severs the Nikah bond. The woman is now a stranger. Purdah is Waajib. She is halaal for marriage with another man.

Q. Must purdah be observed if Talaaq Raj'i is given?

A. No, there is no purdah in this case.

DIGITAL PICTURES

Q. Is the following view correct?

"If the stored image (or recording) is in an electronic medium such as a

laptop, phone or memory card it is not considered 'Tasweer' as mentioned

In the narrations of Nabi (Sallallaho Alaihe Wassallam)."

In support of this view, they quote Sheikh Abdul Fattah Abu Gudda who was a prominent Hanafi scholar and others.

Answer

An image regardless of it being hidden or stored in any device remains a picture. If such an image is that of an animate object, it is the very *Tasweer* vehemently prohibited by Rasulullah (Sallallahu alayhi wasallam), and for which extremely severe punishment has been decreed by Allah Ta'ala.

The fact that the stored image can be immediately reproduced and displayed on a surface is adequate for the understanding of any person. He will understand from the displayed image that it is a picture, not a reflection as morons claim.

The method of producing the picture is of no concern. The method whether it be modern, scientific and primitive is not the target of the prohibition. The actual picture if of an animate object is haraam.

The argument stated in the question is skulduggery which is used to halaalize something which is glaringly haraam and so extremely simple to understand.

We do not follow Shaikh Abdul Fattah Ghudda. He has clearly erred in his view pertaining to photography. He was influenced by liberalism. That is why he travelled around with a camera slung over his shoulder. This is the style of non-Muslims. We follow the Shariah. Regardless of the status of an Aalim, Shaikh or Buzrug, his views and statements are viewed in the light of the Shariah.

Pictures of animate objects are haraam regardless of the method of production.

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Q. If the woman during Iddat refuses to live in the marital home, will her maintenance still be Waajib on her ex-husband?

A. If she refuses to stay in the marital home, then Iddat expenses fall away. She will not be entitled to claim expenses.

Q. How should one respond to the Salaam written in a letter?

A. It is Waajib to respond to even the Salaam written in a letter. Respond either verbally or by writing.

Q. Is trading in human hair, etc. permissible? What is the category of the proceeds received from selling human hair?

A. Nails, hair, etc. of the human being never becomes the property of anyone. Such trading is haraam and baatil. The money is haraam.

Q. We recite the Qur'aan Majeed as Isaal-e-Thawaab for a number of deceased. Does the reciter also receive the reward of the recitation? Is the amount of Tilaawat split and distributed to the many deceased or does each one receive the full reward of the recitation?

A. There is no dearth of thawaab in the Treasury of Allah Ta'ala. The reciter receives the reward of the amount of his Tilaawat and so does each mayyit receive the full reward.

Q. How should the animal be placed when slaughtering it?

A. When slaughtering an animal it should be faced to the Qiblah on its left side to enable the slaughterer to hold its head with his left hand and slaughter with his right hand.

Q. Is it permissible to delay a Janaazah until after Jumuah Salaat? The Janaazah was ready hours before Jumuah Salaat?

A. No, it is not at all permissible. The Janaazah should never be delayed in anticipation of more musallis.

Q. A handgun is holstered on a belt under the kurtah, with the gun located below the navel. When tying the hands for Qiyaam, the hands are placed directly over the holster. Is it permissible to perform Salaat in this manner?

A. It is not permissible to have the holster placed in the mentioned position during Salaat notwithstanding the validity of the Salaat.

Q. Is it permissible to perform Salaat whilst wearing body armour? With a bullet proof plate carrier vest, the hands are resting on the hard metal plate. Whereas with the kevlar, the hands are tied on the hard kevlar fabric. The kevlar is more flexible. In both cases, the hands are not rested on the body as it would be if one was wearing normal clothes.

A. This is permissible. The hands are not placed on a protruding object as mentioned above.

Q. How should the mayyit be faced to the Qiblah in the grave? Some say that only the face of the mayyit should be turned to the Qiblah.

A. The entire body of the mayyit should be turned to face the Qiblah.

Q. A property was made waqf for an Islamic institution. The rental income is to be used for the Madrasah. After a couple of years, the Institution wants to sell the property. The money will be used for the Madrasah. Is it permissible to sell the property?

A. It is not permissible to sell the Waqf property even if the funds will be used for the Madrasah. The property remains Waqf for all time and the income has to be incum-

MOTOR DEALERS AND BANKS

Q. Muslim motor vehicle dealers not only openly promote and advertise for kuffaar banks and their riba based transactions but also share in the haraam spoils (RIBA) of the Haraam transactions in the form of commissions (staggering figures), which they nonchalantly receive from the riba institutions for signing up clients for these Riba institutions. Is this permissible?

A. Obviously it is not permissible to promote riba transactions. The 'commission' paid for signing up clients is not permissible. It is not permissible for a Muslim dealer to be a party to a riba transaction. The customer should make his own arrangement with the bank.

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bently used for the Madrasah.

Q. I am heavily in debt. A friend wants me to accompany him for Hajj. He will pay all expenses. Is it permissible for me to go for Hajj in these circumstances?

A. Yes, it is permissible. However, do explain the circumstances to your creditors. If they are unaware, they will be under the impression that you are a miserable scoundrel for squandering a large sum of money while not paying your debts.

Q. Is it permissible for a wife to take from her husband's money without his permission and to squander thousands of rands on her family and friends as do some ladies in my family?

A. Most certainly it is haraam for a wife to take any money of her husband without his consent and then give it to her family and friends. Her action is theft if she takes without his permission. She will be severely punished for her stealing and squandering. It is also haraam for her relatives and friends to accept the haraam money from her. A wife may take from her husband's money only what is necessary for the essentials of the house.

Q. I have a rare gold coin. Its value is considerably more than the price of gold. How do I calculate Zakaat on this coin?

A. The market value of the gold is to be taken when calculating one's Zakaat. The value due to rarity is of no consideration.

TRANSGENDERS?

Q. What is the Shariah's ruling regarding transgenders? Can a transgender be a Muslim? A transgender is a person who undergoes a medical operation to change his/her sex?

A. Islam recognizes three classes of human beings: male, female and *khuntha mushkil*.

Khuntha mushkil is a person whose sex cannot be determined. Khuntha is a person who is born with the deformity of having both male and female organs. Such a person whose sex cannot be determined, is described as khuntha mushkil.

If the sex can be determined by virtue of the dominance of either the male or female organs, the person will be classified accordingly, i.e. if the male organ is dominant, the person will be classified a male and if the female organ predominates, the person will be a female.

All attempts will be made to classify the khuntha either as a male or female. Only when such classification is impossible will the person be classified as khuntha mushkil.

Regardless of what medical operation a person undergoes, he/she will remain the gender as he/she was born or as the Shariah classifies him/her. Sex change is not accepted by the Shariah. A man can never acquire the gender of a female nor vice versa regardless of the satanism to which his/her physical body has been subjected to.

If a male undergoes such an operation to become a 'female', he remains a male in terms of the Shariah. If he marries a woman believing himself to be a female, and regards lesbianism to be permissible, then he becomes a kaafir. All rules pertaining to a kaafir will then apply to him.

If he acknowledges that lesbianism is haraam and he does subscribe to the beliefs of Islam as all Muslims do, then he remains a Muslim despite his fisq. All laws of the Shariah will then apply to him.

The same will be the case if a woman undergoes an operation to become a 'male'. She remains a female.

Q. How should ghusl be given to a dead transgender person?

A. The Shariah has three classes of persons: male, female, hermaphrodite *(khuntha mushkil)*. A hermaphrodite or a person with both male and female sexual organs is termed *Khuntha Mushkil*. It is not permissible to effect ghusal to the mayyit if the person is a *Khuntha Mushkil*. Tayammum should be effected.

Khuntha Mushkil is a person whose sex cannot be deter-

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mined on account of both sex organs being equally functional. If any one organ has greater dominance, the person will be classified accordingly and will then not be *Khuntha Mushkil*, e.g. If the male organ only functions or is more functional than the female organ, the person will be classified as a male or vice versa.

Q. A murtad relative dies. What should be done regarding ghusl and burial?

A. *Murtad* is a Muslim who has renounced Islam. Even if a person does not openly renounce Islam, but rejects any of the essentials of the Deen, e.g. Salaat, Saum, Finality of the Risalaat (Prophethood), he/she will be a *murtad.*

It is not permissible to effect the Masnoon ghusal, kafan and dafan (burial) for a *murtad.* It is also not permissible to hand over the *murtad's* body to his co-religionists.

The body of the *murtad* shall not be washed nor wrapped in a cloth. It shall be dumped into a hole and covered up in the same way as a dead animal is buried.

Q. Is it correct that a wife is free to work and earn?

A. The wife can work and earn from the home only with the permission of her husband. Even from home she may not earn without the consent of her husband.

Q. Is it permissible to set the food on a slightly raised floor-table when eating?

A. It is not permissible to use a raised platform of any kind as a floor-table. The food must be on the ground.

Q. Salafis say that wiping the face after dua is bid'ah and baseless. Is this correct?

A. Salafis are juhala. If they had sound knowledge they would not speak bunkum. Imaam Bukhaari (Rahmatullah alayh) narrated from Hadhrat Ibn Umar (Radhiyallahu anhu) the Sunnah of wiping the face after dua. Hadhrat Umar (Radhiyallahu anhu) also narrated that Rasulullah (Sallallahu alayhi wasallam) would wipe his face after Dua. This is a fourteen century Sunnah which is also stated by the Fuqaha.

Q. Some say that digital pictures do not come within the scope of haraam tasweer. Is this correct?

A. This is a corrupt view. It is baseless. It stems from subjugating the Aql with the Nafs. We have published several booklets on the issue of haraam pictures. All are available on our website. Every argument of the juhala has been demolished. Digital pictures are haraam pictures.

Q. I have many expensive novel books. I have stopped reading such books. May I donate the books to a non-Muslim school library?

A. No, you will be aiding in sin. Destroy the books. Burn the books.

Q. A Maulana says that on the basis of an Aayat of the Qur'aan the earth is flat. Is he right?

A. The venerable Maulana has misused his brains. Qur'aanic aayaat may not be misappropriated to substantiate any scientific view. The Qur'aan is the Book of Allah Ta'ala for the Hidaayat of humanity. The Qur'aan does not concern itself with science and theories pertaining to mundane issues, and with shoemaking, plumbing, etc., etc.

Whether the world is flat, round, oblong, etc. is not discussed by the Qur'aan nor is it permissible to cite any Aayat to prove any view which has no relationship with Hidaayat which is the Objective of the Qur'aan Majeed.

Q. Is it permissible for a group of women to travel from Pietermaritzburg to Durban without their mahrams to attend a hifz seminar?

A. It is haraam for women to attend any kind of seminar, even so-called hifz seminars even in the street where they live. It is a major sin for them to travel from Pietermaritzburg to Durban for such a seminar even with a mahram. The mahram is also sinful for taking the women out of the house to participate in a haraam function. The sin is of an aggravated nature if without a mahram.

Q. Is it permissible for my mother-in-law to enter my bedroom without my permission. She simply barges in.

A. It is not permissible for a woman to barge into the bedroom of her daughter-in-law. She must incumbently stand outside, make Salaam and gain

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permission to enter.

Q. In our Jami Masjid, the musallees leave a gap exactly behind the imam for a buzurg alim. The alim has a room in the masjid where he stays most of the time. The alim has a habit of joining the jamat usually when the iqamat is about to finish.

In the meantime, the musalles form rows in first and second saff leaving a gap in the first saff behind the imam for this alim. People keep looking behind their backs for the alim to come and join the saff.

There is no concentration on the iqamat which is being read or the salaat which is to begin as everyone is looking towards the alim and making way for him to join the saff.

Should a layperson go ahead and fill this gap with the intention of following shariah in formation of rows and putting an end to this drama?

A. Shaitaan fills the gap. It is not permissible to leave a gap in the saff even if the intention is for a buzrug to occupy the spot.

The musallis should not leave the gap. It is Waajib for any musalli to fill the gap. In the first instance, a gap should not be left. The one who had suggested the gap for the moron so-called 'aalim' is also a moron. This 'aalim' must shame himself for such gross violation of a Hukm of the Shariah.

THE HUSBAND DENIES ISSUING TALAAQ

Q. A woman says that her husband gave her three Talaaqs. However, the husband denies. He says that he had given only one Talaaq. What is the ruling of the Shariah?

A. If the wife is certain that her husband had issued Three Talaaqs, then the Nikah has ended irrevocably. She should reject his denial and not accept any Mufti's verdict to the contrary. The wife in her own right must separate herself from the man if she sincerely believes that her husband had issued three Talaaqs. Therefore, regardless of her husband's denial, she may and must regard herself as divorced on the basis of the principle *Al-mar'ato kal Qaadhi* (The woman is like a qaadhi). That is, in so far as herself is concerned, she should regard herself to be divorced if she knows and believes that her husband has issued three divorces or Talaaq Baain.

In this case, even if a Mufti rules that because she has no witnesses, her claim of Talaaq is not valid, she should reject what the Mufti says and consider herself divorced.

Q. Is it permissible to have one's hair cut by a Shiah barber?

A. It is not permissible. These people insult the Sahaabah most viciously and obscenely.

Q. Is it permissible to perform Janaazah Salaat for a homosexual who says that he is a Muslim and that he knows and accepts that homosexuality is haraam?

A. Regardless of the enormity of the fisq and sin, as long as a person is a Muslim, it remains Waajib to perform Janaazah Salaat for him/her. However, the Ulama should not perform it nor participate in the Salaat. While Rasulullah (sallallahu alayhi wasallam) did not perform the Janaazah Salaat of the debtor, he instructed the Sahaabah to perform it.

Q. I have been informed that Qadha fasts will be valid only if the niyyat is made before Subh Saadiq. I have fasted Qadha for years without making such niyyat before Subh Saadiq. Do I have to repeat all the fasts?

A. When you began fasting, surely you must have had the intention of Qadha when you got up for Sehri and had some food. You knew what you were doing. You did not get up before Subh Saadiq to have your normal breakfast. You got out of your bed and had some food for a specific reason. Thus you participated in Sehri before Subh Saadiq with the intention of fasting. The validity of intention does not require verbal recitation of the niyyat. The intention in the mind suffices. Therefore, there is no need to repeat the Fasts.

Q. How should Islamic CDs be disposed of?

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A. Bury the CDs.

Q. I have a R150 voucher. Can I sell it for R50?

A. Selling vouchers is haraam. However you may redeem the voucher at the supermarket for goods. After you have taken possession of the items, you may sell it for R50 or whatever amount you wish.

Q. I am a male who is naturally attracted to males. What is the Islamic solution for this problem?

A. You are fortunate to understand that it is a problem. It is necessary that you abstain from the company of males. Fear Allah Ta'ala. Just as normal males have to fear Allah Ta'ala and abstain from fornication, so too do you have to abstain from homosexuality. You have to struggle against your unnatural instinct. Supplicate to Allah Ta'ala to save you from indulgence in vice, and to cure you of this aberration.

Q. I am the executor of a deceased's estate. I am unable to finalize the estate according to the Shariah because of the problems of some heirs. Some refuse to submit to the Shariah distribution. What should I do?

A. If the estate cannot be finalized in accordance with the Shariah due to the intransigence and evil of some of the heirs, then it is best to resign. You are presently not serving any constructive purpose, hence it is futile for you to remain as an executor. Notify the heirs that if the Shariah is not accorded priority, you will resign. Do not be a party to any haraam compromise.

Q. How should preparations for Maut be made?

A. Preparations for Maut requires strict observance of the Shariah and adoption of the Sunnah. Ensure that rights of others have been fulfilled.

Read the books of the Auliya and you will then gain a better understanding of how to prepare. In this regard, the kitaabs of Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) are of great benefit, especially his kitaab *Tambeehul Mughtarreen (Admonition For the Neglectful)*. The kitaab is available in English. Reduce association with people. Guard the eyes and the tongue. Most spiritual pollution which contaminates the heart enters via these two channels. Suppress anger. Try to understand that you are the most contemptible person. Every night, for a few minutes, sit in seclusion and meditate on Maut and the Qabr.

Q. The Saudi government has made insurance mandatory for all those coming for Hajj and Umrah. Is this permissible? What should a person going for Hajj do?

A. The kuffaar regime of Saudi Arabia is not concerned with the Shariah. There are no haraam and halaal issues for the murtaddeen. If Hajj is not Fardh, one should not go for Nafl Hajj and Umrah. It will not be permissible. If Hajj is Fardh, the haraam insurance will be in the same category as the haraam passport and visa photos.

Q. Some South African Ulama claim that the Saudi commercial chickens are halaal despite being brutality hung upside down and slaughtered. Is it permissible to consume Saudi chickens?

A. All the meat and chickens in Saudi Arabia should be viewed as haraam. A few years ago even the Saudi Ulama had proclaimed that 90% of the meat/chicken was haraam. Every step in the brutal shaitaani system of slaughter is haraam. How can a 100% haraam system produce halaal meat? The killing system in Saudi Arabia is the same as the prevailing devil's system in South African abattoirs. Those molvis who claim that the carrion is halaal are either too stupid or they have nafsaani objectives which induce them to utter rubbish. In numerous articles and booklets have we explained why the chickens/meat of these devil's systems are haraam. These articles are available on our website.

Q. Sheep are slaughtered and whilst bleeding on the ground other sheep are waiting to be slaughtered. Is the meat halaal?

A. This method is haraam. It is a kabeerah sin. However, if the animal is placed on the ground and slaughtered correctly, the meat will be halaal although it is best to abstain from eating even this halaal meat. The grave sin does have a negative effect on one's Imaan.

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Q. Is it permissible to buy a house off-plan? The house is purchased before it has been built. The property is fully described and plans shown. On the basis of the plans the deal is made.

A. Buying a non-existing house is not permissible. The deal is *baatil*. Rasulullah (Sallallahu alayhi wasallam) prohibited selling what is *ma'doom* (not existing). Some Ulama of our time claim that it is permissible to buy off-plan. According to them it is classified as *Istisna'* which is permissible. However, non-existing property do not fall in this category.

Q. If a Muslim insults Hadhrat Umar (Radhiyallahu anhu), will it be kufr? He is not a Shiah. He is a modernist.

A. Insulting Hadhrat Umar (Radhiyallahu anhu) is kufr. He has lost his Imaan. His nikah too is nullified.

Q. My children who are not baaligh own some money given as gifts to them. Can I exchange it for dollars?

A. Yes, you may buy dollars with the money of the children to keep in trust for them. If the money is sufficient, buy gold coins. This is safer.

Q. ***Is a poor parent allowed to use money of his nabaaligh children for basic needs (food, etc.) and replace it later?***

A. If you are poor or struggling then you may use the money of the children, and repay later.

Q. Is it permissible to sell synthetic (artificial) hair and related products?

A. It is not permissible to sell artificial hair regardless of it being synthetic nor is it permissible to sell items related to the hair. The earnings will be haraam.

Q. Is it permissible to study stoicism?

A. Kuffaar systems of philosophy are not permissible. Their philosophies are satanically inspired.

Q. Is the custom of purchasing Ashura gifts permissible?

A. The custom of purchasing gifts for Ashura is another bid'ah. There is no such Sunnah custom.

Q. When should the Ashura supper be served? During the night of the 10th or during the day?

A. There is no such practice as Ashura supper. It is another haraam bid'ah custom.

Q. My wife who had become Muslim, now also goes to church with her relatives What is the state of our Nikah?

A. She has become *murtaddah*. She is no longer a Muslim. The Nikah has become automatically annulled.

The woman became a murtad by attending church. The nikah is automatically cancelled. He should not give her even one cedi.

Q. In the Hadith amulets (ta'weez) are described as shirk. But some Ulama write such ta'weez. Is it permissible?

A. You are wrong. Genuine Ulama do not prepare such ta'weez which are prohibited in the Hadith**.** The amulets which are haraam refer to such ta'weez in which are kufr/shirk inscriptions. Hadhrat Umar (Radhiyallahu anhu) had also prepared a Ta'weez. He was well aware of the Hadith which the deviate Salafis cite to negate even valid Ta'weez. Hadhrat Umar (Radhiyallahu anhu) had written a Ta'weez for the king of Egypt who was suffering from severe migraine.

Q. Is Al Mabroor Investment Shariah compliant?

A. Al Mabroor investment is not permissible.

Q. A house was bought by a relative with only interest money. What is the status of this house? If it is hired out, will the rent be halaal?

A. The property bought with interest money is haraam. It is haraam to live in that house. The rental income will be haraam. The house and all proceeds from it must be compulsorily given away as Sadqah to the poor without an intention of gaining thawaab.

Q. My mother buys food with interest and other haraam money. If I refuse to eat, it creates conflict. What should I do?

A. It is not permissible to eat the food of your mother since she procures it with haraam interest money. In this matter conflict is unavoidable. You will just have to politely and respectfully explain why you cannot eat the food. You will have to tolerate her annoyance

(Continued on page 24)

REACT WITH FORBEARANCE

"Ward off evil with what is better..."
(Qur'aan)

Shaitaan, the accursed one, said to Nabi Yahya (Alayhis salaam): *"My great ploy is anger with which I imprison people and prevent them from Jannat."*

Someone said to Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) that a certain person had slandered him. Hadhrat Fudhail responded: *"By Allah! I shall displease Iblees with that person's act."* That is: Hadhrat Fudhail did not take offence. He was not angered by the slander, hence Iblees became displeased. Then Hadhrat Fudhail said: *"O Allah! If he (that person) is true in what he is saying, then forgive me, and if he is a liar, then forgive him."*

Hadhrat Nabi Isaa (Alayhis salaam) said: *"Ten good deeds are recorded for a person who bears with patience an evil word said to him."*

Hadhrat Ali (Radhiyallahu anhu) said: *"If someone abuses you, ignore him. Do not respond."*

Hadhrat Ibn Muqni' (Rahmatullah alayh) said: *"Swallowing anger is better than the disgrace of making excuses."* That is: swallow your anger when criticized, and do not debase yourself with self-justification which actually stems from pride.

The ta'leem of the Qur'aan and Sunnah is to ignore nonsense. Gheebat and Buhtaan (slander) are nonsensical acts which should not induce response. Allah Ta'ala says in the Qur'aan Majeed describing the people of Taqwa:

"When they hear nonsense, they ignore it, and they say:
'For us are our deeds and for you are your deeds.
We do not follow the ignorant ones'"

TWO PRICES

TASHABBUH BIR RIBA (RESEMBLANCE WITH RIBA)

Question: Is it permissible to have two prices for the same product i.e. a cash price and a credit price?

Answer:

Answering this question, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"Having two prices – a cash price and a credit price, while permissible, is Makrooh and callous (hard-heartedness and in conflict with Islamic morality – Murawwat). The higher credit price is apparently a stratagem for devouring interest (riba). While the transaction will be permissible (from the Fiqhi perspective), the seller should at least be told that it is Tashabbuh bir Riba, Makrooh and Khilaaf-e-Murawwat."

(End of Hadhrat Thanvi's Fatwa)

That is: The Mufti should inform the mustafti – questioner – of these facts. He should guide the mustafti and bring him closer to Allah Ta'ala, not drive a wedge between the Muslim and Allah Ta'ala with misguidance by issuing zigzag fatwas as has become the norm of today's maajin muftis.

A genuine mufti has insight and foresight. He does not simply extract dry juridical texts to display academic prowess. He takes into account prevailing circumstances and he guides Muslims to gain proximity to Allah Ta'ala.

In spirit, the higher credit price resembles riba. It is similar to the credit deals of the capitalists who seek to squeeze blood from a stone. They are driven to insanity by the touch of shaitaan. A Muslim's focus is on the Pleasure of Allah Ta'ala and the Reward in the Aakhirat. He therefore seeks ways of gaining Divine Pleasure, and one of the best ways is to keep the Makhlooq of Allah Ta'ala happy and not exploit them. The reward of credit and waiting patiently for repayment is substantially more than even Sadqah.

BAY' BAATIL

(Invalid sales)

In some countries it is the practice for farmers to sell fruit even before their appearance on the trees. A buyer would inspect the trees and estimate the potential crop yield. The deal is concluded without the fruit having appeared. If due to any disaster the fruit/trees are destroyed, the buyer is the loser. According to the Shariah this type of sale is baatil (haraam and not valid). Commenting on this haraam customary practice, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"Selling fruit before its appearance on the trees is bay' baatil (invalid sale). They (buyer and seller) themselves devour haraam and they feed others haraam. All those who buy and sell such fruit are involved in haraam. Those who consume such fruit being aware of the reality are sinful. However, while those who eat such fruit without being aware are not sinful, nevertheless they will rue having consumed it. They will perpetually experience the bitter consequences of having consumed haraam. It is like eating poison without being aware. While it is not sinful, the harm is established. Regarding the bitter consequences of eating haraam fruit without being aware, the harm is the resultant zulmat (spiritual darkness) of the heart.

If the common practice in a place (city/town) is to sell such fruit acquired by bay' baatil, then it is Waajib for a potential buyer to first ascertain the origin of the fruit."
(End of Hadhrat Thanvi's Fatwa)

Such is the evil consequence of consuming even halaal fruit acquired by means of bay' baatil. The spiritual darkness (zulmat) inhibits the desire for ibaadat and Taa-at (obedience). Now imagine the infinitely worse consequence of zulmat when devouring the haraam, rotten, carrion which SANHA, MJC and the rest of the Carrion Cartel halaalize. The zulmat of devouring these carrion chickens and meat, and the zulmat of dealing in stolen goods, in the proceeds of gambling and fraud is unimaginable.

In addition to spiritual diseases, even physical disease comes in the wake of the zulmat of consuming haraam.

ILHAAM & KASHF

Ilhaam and Kashf are forms of divine inspiration. Kashf has greater clarity than Ilhaam which generally requires fahm-e-saheeh (sound spiritual intellect) for its comprehension.

These states of inspiration occur to all and sundry. It is not restricted to Auliya. Kuffaar and even animals are recipients of kashf and ilhaam. Generally the kashf and ilhaam with which Allah Ta'ala inspires the hearts of the Auliya and pious Mu'mineen pertain to spiritual issues. On the other hand inspirations occurring to kuffaar pertain to the material creation of Allah Ta'ala – the world and the universe.

The so-called mind-boggling strides in technology which are the effects of brainwaves of the atheist scientists, are in fact kashf and ilhaam from Allah Ta'ala. However, since there is only damnation and eternal residence in Jahannam for them in the Aakhirah, Allah Ta'ala grants them respite and worldly progress and prosperity in this short transitory earthly life.

The Qur'aan Majeed attributes the strides in technology to Allah Ta'ala. Thus the Qur'aan Majeed states:
"And it is He (Allah) who has created all pairs, and **He has made** for you ships and animals which you ride."
(Az-Zukhruf, Aayat 12)

"(He has created) horses, mules and donkeys for you to ride and as adornment, and He will create that which you do not know."
(An-Nahl, Aayat 8)

In the context of this Aayat, the future creation refers to modern means of transportation about which the people could not ever im-

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THE MADRASAH MADE A CIRCUS

(Continued from page 1)

town will be revolted by the terrible stench.

The attitude and demeanour of the Talaba of that Madrasah have now undergone a drastic metamorphosis. It is difficult to distinguish now between that Madrasah and Aligarh University. Is it Aligarh college or a Deeni institution? How can there be *Noor* when the methodology of our Akaabir has been abandoned? How can there be barkat?

All of this fitnah is the consequence of the evil and misfortune of modernism. Modernism has affected the dress, appearance and attitude of the Talaba. The staff of the Madrasah (muhtamin and Asaatizah) are subservient to the Talaba.

The only reason for this subservience is the fear of being deprived of teaching *(due to them having become mercenaries teaching the Deen for the gain of the dunya)*. In the understanding of these Asaatizah, the Madrasah itself is *Maqsood bith-Thaat – the Objective per se).* Hadhrat Maulana Gangohi (Rahmatullah alayh) had stated unequivocally that the Madrasah is not *Maqsood.* The actual *Maqsood is Ridha-e-Ilaahi* (the Pleasure of Allah) whether the Madrasah remains or disappears.

The people have abandoned the correct *Usool* (Principles), hence the entire world is trapped in distress. The government is distressed by its populace, father by the son, Ustaadh by the Talaba, Shaikh by the mureed, husband by the wife, employer by the employee. If the correct principles are instituted and the limits observed, there will be no worry and distress."

Today, this is the scenario in almost all the Deeni Madaaris. Knowledge is imparted and acquired for purposes other than the Deen, and this is among the signs of Qiyaamah stated in the Hadith. The objectives of the dunya and nafs are cultivated with the *amal* of the Deen. This is the fundamental cause for the glut of zindeeq molvis and sheikhs emerging from the Madaaris in our day. They are not worth a tuppence.

ILHAAM & KASHF

(Continued from page 13)

agine fourteen centuries ago.

"He (Allah) **subjugated the ships** for you so that they (the ships) may sail in the ocean with **His command.**

(Ibraaheem, Aayat 32)

"It is Your Rabb **Who moves** the ships for you in the ocean to enable you to seek His bounty.

Verily, He is Most Merciful to you."

(Bani-Israeel, Aayat 66)

There are many other Qur'aanic verses which attribute material/technological progress directly to Allah Ta'ala. It is Allah Ta'ala Who has created the human brain, and it is only He who inspires the minds with whatever He deems best and appropriate. Thus, Muslims should not be awed at the immense strides in the technology of the kuffaar. They will yet discover and invent such things which will make today's rockets and missiles antique.

Whatever achievement is acquired in the field of technology is purely the inspiration of Allah Ta'ala. If He so wishes, He can block all inspirations, and all technological advancement will come to a standstill. But in His Wisdom the respite decreed for the kuffaar necessitates crass carnal enjoyment and pleasure for the short stay vouchsafed for the kuffaar on earth.

As far as the Mu'mineen are concerned, Rasulullah (Sallallahu alayhi wasallam) said:

"You have been created for the Aakhirah." Our prosperity and happiness will be in Jannat, not in this dunya. Regarding the dunya, the theme of the Qur'aan in numerous Aayaat is: "The life of this world is but play and amusement while the Abode of the Aakhirah is best for those who fear." "The life of this world is but a provision of deception."

THE BOGUS PEERS

"Considerable deviation (ghumraahi) has spread by virtue of these fake peers (spiritual guides). People have drifted far from the straight Tareeq. The deviation is such that the Tareeq has become a quandary to even Ulama."
(Hadhrat Maulana Ashraf Ali Thanvi)

Today the khaanqas have been transformed into merry-making jaunts which have no relationship with the actual function of a khaanqah and the profession of the Shaikh. The purpose of a khaanqah is only *Islaah-e-Nafs (moral reformation)* to transform a person into a human being in the meaning of the Sunnah. The so-called spiritual guides are today bogus and their khaanqas are bogus.

The only way today for remaining on the Haqq and safeguarding Imaan and to be saved from moral and spiritual ruin, is to hold on firmly to the Sunnah and Shariah. In this regard, Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh), a great Shaafi' authority of the 10th Islamic century said:

"Fudhail Bin Iyaadh (rahmatullah alayh) said: 'Be steadfast on the Path of Huda (the Sunnah), then the paucity of the Saalikeen will not harm you. And, beware of the path of Bid'ah, then the abundance of the destroyers (of the Deen) will not harm you.'"

This advice has the greatest application to our era. There are no longer genuine *Saaliken (Sufis)* inhabiting this earth, and the destroyers of the Deen are innumerable. This is the age about which Rasulullah (Sallallahu alayhi wasallam) said:

"Then there will dawn a time when the one who holds on to the Sunnah will be like one holding a burning coal."

Thus the safety of Imaan and Akhlaaq is absolutely reliant on obeying the Shariah and implementing the Sunnah – the Sunnah as it has been transmitted to us reliably from the Sahaabah, not the lopsided, baatil, corrupt kufr interpretations of the Sunnah disgorged by the deviate zindeeq molvis, sheikhs and moron modernist intelligentsia with their string of donkey degrees.

ZAMAANAH OF FITAN

(Continued from page 1)

his bid'ah is equated to the demolition of Islam, what inference should be drawn from the participation in the kufr interfaith religion by these scoundrel molvis/sheikhs? In addition to their acceptance of many Shar'i infractions which such haraam participation entails, they dig up the foundations of the Deen by diluting and compromising the very fundamentals of Islam.

Tauheed is compromised and all the haraam *khuraafaat* of the admixture of a variety of kufr religions and ideologies are not only tolerated, but indulged in to maintain friendly kufr ties with the kuffaar exponents of the religion of Iblees, the interfaith cult. That is why Rasulullah (Sallallahu alayhi wasallam) said that the time will dawn when the molvis and sheikhs will be *"the worst under the canopy of the sky"*.

These 'worst of creation under the canopy of the sky' are the likes of Reverend Abraham Bham, Solomon, Menk, Moolla and numerous other zindeeq deviates of the same kind who are brutally plundering the Deen for money and cheap name and fame.

PONDER!

"Most certainly there is a guardian over every person. Man should therefore ponder regarding that (lowly sperm) from which he was created."
(Qur'aan)

Along with his evil nafs and lowly physical origin, man is an embodiment of evil. Allah Ta'ala sent him into this perishable world for an extremely brief sojourn to purify himself in anticipation of the meeting with Allah Ta'ala and entry into Jannat.

THE KUFR OF BHAM & HIS CLIQUE

Commenting on the interfaith kufr with which the NNB Clique (the so-called Jusa) is brainwashing maktab pupils, a Brother says:

"JUSA didn't make a mistake by inserting that passage about 'interfaith harmony' in it's corrupt 'tafseer' of Surah Kafiroon. It was by no means a slip of the pen. It was the outcome of careful deliberation and discussion. And it's roots lie in the almost 20 year long dalliance with interfaith kufr of JUSA secretary general, Reverend Abraham Bham. He led his organization down the road to kufr. And if it does not apply brakes and bail out, in kufr is where it will end up, dragging those who follow it to damnation.

Their feats of evil from hijacking the mimbars to urge Muslims to soak their hands in the pig's blood of democracy to bringing najis kuffaar to the Bhamaphosa Eidgah - to turning friends of the court to keep the Masaajids closed - to green lighting + halaalizing first the J&J bio-weapon and then the even more deadly Pfizer kill-shot - to turning friends of the court a second time to back the Soros funded feminist Women's Legal Center pushing the deeply flawed kufr 'Muslim' Marriages Bill, met., etc. – these and many other devilish shenanigans have placed the stamp of satanism and kufr on these deviated molvis.

What has JUSA not done to turn itself into the enemy of the Ummah? These are the Imaan snatchers whom the deviated Tabligh Jamaat group honour by attending and speaking at their Eidghah prayers.

(End of the Brother's comment)

Comment: This Reverend and those who are in cahoots with him have plunged into kufr many years ago. It is not a question of "will end up in kufr". They have crossed all boundaries of the Shariah to be in the cauldron of kufr in which they are today wallowing, burning and excreting.

COLD DRINKS AND DISEASE

"Professor A.B.M. Farouque, a teacher at Dhaka University's Pharmaceutical Technology warns:

'Drinking too much cold drinks can harm the human brain, lungs and kidneys. It can cause permanent disability. Also there are risks of contracting brain tumor by post 50 human beings.'"

He said that cold drinks contain caffeines, a substance found in tea and coffee plants, which stimulates the central nervous system. 'A normal bottle of cold drink contains caffeine that can be found in 5 to 20 cups of tea and coffee,' he said." *(Extract from an article by T.H.Shikha)*

RENEWAL OF IMAAN AND NIKAH

For the renewal of Imaan, it will suffice to recite the Kalima *(Laailaha il lallaahu Muhammadur Rasulullah)* audibly in the presence of a few Muslims *(two, three or four)*. In addition, one should state one's regret *(for the act/ statement of kufr)*.

For renewal of Nikah there is no need to make it known publicly nor is there the need to recite the Nikah Khutbah nor the need for a qaadhi (or imam to perform the nikah). The Ijaab and Qubool in the presence of two witnesses at a private venue will suffice.

If no one is aware of the kufr, there is then no need for renewing Imaan in the presence of even two or three person. Taubah and reciting the Kalimah aloud in privacy will suffice. Furthermore, the meaning of 'no need' is that the Nikah will be valid without these Masnoon requisites. However, it is always best and there will be barkat in adhering to the Masnoon method. Also the woman must be paid Mahr again.

THE TASMIYAH AT THE TIME OF THABAH

In every system created by Allah Ta'ala there is wisdom, goodness and mercy. When the Tasmiyah is recited **audibly** when the animal is slaughtered, a soothing effect overcomes it. It then feels no pain despite what we see. However, in all other systems of killing, the animals are brutally tortured. That is why Rasulullah (Sallallahu alayhi wasallam) described all other systems as shareetatush shaitaan – the slaughter of shaitaan.

If you reflect and ponder, you as a Muslim, will understand that the Divine Command to recite the Tasmiyah audibly when making Thabah, is not a futility in which Allah Azza Wa Jal indulged when He had ordained this command –Nauthubillah! The Qur'aan Majeed negates sport and futility from Allah Ta'ala. There is a definitive beneficial objective for the recitation of the Tasmiyah when slaughtering animals.

If you have understood this fact, you will better understand the brutality the billions of chickens and other animals are subjected to in the kuffaar chicken, cattle and sheep killing plants which the Carrion Cartel of Devils halaalize.

FORMALIN DANGER IN FOOD

The widespread use of formalin, a colourless strong-smelling chemical, in preservation of fish, fruit and other food items is posing a threat to public health. The chemical used as a solution in water keeps fish fresh and makes fruits like mangoes attractive. This chemical, usually used to stop dead bodies from rotting, is now being used to preserve edible items. Not long ago Bangladesh used to import Rui fish from India and the Indian businessmen used to use formalin.

A recent survey by Consumer Association of Bangladesh (CAB) has found that a section of dishonest traders are using formalin widely in preservation of food items, including fish, fruits and vegetable. On the other hand, they use a kind of hormone such as ethereal and calcium carbide to hasten the ripening of fruits like mangos and bananas, watermelons and vegetables such as tomatoes.

"The excessive intake of formalin destroys immune system in human bodies," says Dr. Parimol Bhattacharjee, a doctor of medicine and child diseases. "The chemical also can damages kidney and liver and regular use of formalin-tainted food may cause cancer."

(Extract from an article by T.H.Shikha)

UNPAID DEBTS

On the Day of Qiyaamah, the debtor will not enter Jannat as long as his debt remains unpaid. It is mentioned in Durre Mukhtaar that for each cent, 700 Salaat will be given to the creditor. This is the consequence of suppressing the right of others.

People are generally unconcerned regarding the serious consequence of unpaid debt. They waste money on luxuries, holidays and the like while they are saddled with debt.

The effect of Itaa-at (obedience)

The effect of obeying the Shariah is such a *noor* in the heart by which spiritual mysteries become unravelled. However, the intention underlying *Itaa-at* should not be for understanding spiritual realities and mysteries. If this is the intention, nothing will be achieved.

(Hadhrat Maulana Ashraf Ali Thanvi)

FAMILY TIES

It is essential to maintain family ties. However, if relatives are irreligious, then explain to them that while visiting them is Sunnat, you will not be able to visit them if they persist in their flagrant transgression against the Deen. If they persist, then do not visit them. *Amr Bil Ma'roof Nahyi Anil Munkar is necessary for all.*

The Right of Ibnus Sabeel (The Wayfarer)

There are two kinds of guests.

The one is a person who goes to visit a specific person. It is the obligation of the host to fulfil the right of this guest.

The other one is a wayfarer. He is not the guest of any specific person.

The right of this kind of wayfarer is ala sabeelil kifaaya. His right does not devolve on any specific person. If any person attends to him, the community is absolved of the obligation. *(Hadhrat Maulana Ashraf Ali Thanvi)*

Holiday-makers who are on sinful journeys are excluded from the wayfarer kind. The vast majority of today's holiday-makers are involved in flagrant sin and transgression.

UNLAWFUL FUNCTIONS

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"One should not attend wedding and death functions. Generally, *tafaakhur (pride) and riya* underline these functions. Similarly, one should not attend functions of *(ostensible)* ibaadat which involves remuneration such as khatams *(and qiraa't functions and competitions)*. The same applies to *wa'z (lectures)*. A person who has the slightest Deeni honour in his heart will abstain from such functions.

In the same way, one should not eat at the place of wa'z. It has the form of exchange – exchanging the Deen for the dunya."

That is: the Maulana Sahib who delivers a bayaan should not eat at the place where he was called specifically for giving a lecture.

NOT SPEAKING WITH A MUSLIM

It is mentioned in the Hadith that one who does not speak to a Muslim because of some argument, etc. commits the sin of numerous murders.

Rasulullah – Sallallahu alayhi wasallam – said: 'He who buffets his brother (that is does not speak with him) for a year, will meet Allah with the sin of Qaabil. Nothing but the flames of the Fire can purify him.'

Qaabil, the son of Nabi Aadam (Alayhis salaam) had murdered his brother, Haabil.

Denying the Rights of females

Maulana Muhammad Qaasim (Rahmatullah alayh) said that it is not permissible to purchase property in Jalalabad because the practice there is to deny the rights of inheritance of females. *(Hadhrat Maulana Ashraf Ali Thanvi)*

Circumcision and HIV: New findings

A study that was investigating the effectiveness of circumcision in reducing HIV infection in Kenya has been stopped early. That's because preliminary results have indicated that circumcision reduces the risk of contracting HIV by 53 percent. So far, circumcision as an HIV-prevention strategy hasn't been widely accepted by medical experts, mostly because of a lack of randomised controlled medical trials. Circumcision is a proven, effective prevention strategy to reduce HIV infections, says Professor Robert Bailey of UIC Public Health in the USA and principal investigator in the study. However, as with all HIV-prevention strategies, experts caution that circumcision is one of a number of lifestyle strategies necessary to prevent the transmission of the virus.

Source: Longevity

COLD WATER AFTER MEALS

Cold water with meals is extremely harmful. Experts say that cold water will solidify oily and fatty foods which have been consumed. It will interfere with digestion. The resultant sludge will react with the stomach acids, break down and be absorbed by the intestine faster than the solid food. After lining the intestine it will be transformed into fats and could lead to cancer. Therefore resist the urge to drink cold water/juice after meals.

MAKROOH TANZEEHI

Commenting on the misunderstanding of the Makrooh Tanzeehi being insignificant, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"The Fuqaha have explicitly stated that *Israar (persistence)* on *Saghaair (minor sins)*, even if it be extremely minor, transforms the *Saghaair* into *Kabaair (major sins)*. Therefore, it is essential to abstain from Makrooh Tanzeehi. Frequently, perpetration of Makrooh Tanzeehi leads to the commission of Makrooh Tahreemi. The person who considers Makrooh Tanzeehi to be insignificant, will become audacious and indulge in Makrooh Tahreemi. Fear will decrease in him. He will then become audacious in the commission of Makrooh Tahreemi.

In terms of the principle that the introduction of haraam is also haraam, it is essential to abstain from Makrooh Tanzeehi despite it not being *per se (fi nafsihi)* haraam."

It is mentioned in the Hadith: "Beware of regarding sins to be insignificant." The Mashaaikh said that he who regards sins to be sagheerah – minor – regards Allah Ta'ala to be insignificant – Nauthu billaah!

PURDAH FOR THE SHAIKH

Hadhrat Maulana Ashraf Ali Thanvi said:

Some shameless women do not observe purdah for their sheikh (spiritual guide). Even some husbands permit their wives to be with the peer (sheikh) in public and in privacy. The peer who does not forbid them is a shaitaan. The husband who is pleased with his wife's shameless conduct is a veritable dayyooth. It is fardh to observe purdah for the peer, for a wali, for the ustaadh and for all ghair mahrams. When the Sahaabiyaat had adopted purdah for even Rasulullah (Sallallahu alayhi wasallam), then who are these people who ignore purdah?

HOMOSEXUALITY

Hadhrat Maulana Ashraf Ali Thanvi said:

"The act of homosexuality is extremely abominable. While a woman can become halaal for a man, there is not the remotest possibility of permissibility for this evil abomination. This act is in total conflict with a healthy natural disposition. The consequences of this evil are disastrous."

Do not lift the hands by the graveside

Hadhrat Maulana Ashraf Ali Thanvi said:

The Fuqaha have prohibited lifting the hands when making dua at the graveside. It creates the impression of supplicating to the inmate of the grave. Islam goes to extremes to protect Tauheed, but people without thinking cause confusion which results in bid'ah.

ISAAL-E-THAWAAB AT THE QABR

There are three benefits for Isaal-e-Thawaab at the graveside.

(1) In addition to the Isaal-e-Thawaab for the mayyit, the reciter becomes conscious of Maut.

(2) The Baatini (Spiritual) benefit is that the mayyit derives comfort from the Thikr whether one recites audibly or silently. Allah Ta'ala ensures that the mayyit hears the Thikr. This benefit is not restricted for the Auliya. It applies to all Muslim deceased.

(3) The anwaar (rays of noor) spread all around and increase the comfort of the amwaat (the deceased).

PLAYING WITH DOLLS

Hadhrat Maulana Ashraf Ali Thanvi said:

"Today when I went home I saw Rashidah (adopted daughter of Hadhrat) playing with a doll. I was very annoyed. I took it outside, breaking it by smashing it against the wall. It is the error of the parents to allow their children to play with dolls. What will they do if their children play with snakes and scorpions?"

It is not permissible to give haraam toys to children.

THE CRIME OF SHAITAAN

"The crime of shaitaan was not denial of Tauheed. On the contrary his understanding of tauheed constrained him to refuse making Sajdah to any being other than Allah Ta'ala. Since he understood that the rationale for the command to prostrate was in conflict with hikmat (wisdom), he refused to make Sajdah. Thus he became accursed and was ruined." (Hadhrat Maulana Ashraf Ali Thanvi)

He submitted the hukm – command – to his personal opinion which dictated that he was a superior being by virtue of having been created from fire. His opinion constrained him to understand that it was irrational for a higher being to prostrate to a lowly being created from sand. His pride had overshadowed and blighted his intelligence, hence his rebellion was the consequence of his personal opinion.

Hadhrat Umar (Radhiyallahu anhu) said: "Verily, the people of opinion are the enemies of the Sunnah."

THE END OF A YOGEE

In the town of Thaanaser (in India), on the occasion of a Hindu festival, a yogee who was an expert in demonstrating supernatural feats would portray his powers by diving into the ground and emerging from another place at a distance from where he had entered. When this demonstration of the yogee was narrated to Hadhrat Maulana Jalaluddin Thaanaseri, he requested to be taken there at the next festival occasion. He commented: "I too would like to see this feat".

At the next occasion of the festival the yogee dived into the ground. It miraculously split open as before. The yogee dived in and disappeared underground. Simultaneously, Hadhrat Jalaluddin placed his foot on that spot and commented: "The yogee will now not emerge." The yogee died underground. That was the end of the yogee.

THE WISDOMS OF THE AHKAAM

The Ulama have knowledge of the Ahkaam (the laws of the Shariat), and are the proponents thereof. They are not the makers of the Ahkaam. Therefore it is not our obligation to explain the wisdoms and mysteries underlying the Ahkaam. The Ulama should not respond to queries pertaining to the wisdoms and rationale of the Ahkaam. If the rationale is explained, the minds of laymen will become corrupt. Tell them to ask Allah Ta'ala and Rasulullah (Sallallahu alayhi wasallam) on the Day of Qiyaamah to explain the wisdoms for the Ahkaam.

After having accepted Rasulullah (Sallallahu alayhi wasallam) as the Nabi of Allah Ta'ala, Muslims do not have the right to query the rationale underlying the Ahkaam. Hujjatul Islam Imaam Ghazaali (Rahmatullah alayh) said that when a physician mentions the benefit of a medicine, it is accepted without reservation. But when Muhammadur Rasulullah (Sallallahu alayhi wasallam) explains the Ahkaam, then you begin to entertain doubts.

Alas! It is lamentable that despite being Muslims, they mock the Deen by probing the wisdoms and rationale of the Ahkaam. Hadhrat Mujaddid Alfe Thaani (Rahmatullah alayh) said the search for wisdoms and the rationale for the Ahkaam of the Shariah is akin to denial of Nubuwwat. After expressing belief in Nabi-e-Kareem (Sallallahu alayhi wasallam) what is the reason for the probe of wisdoms underlying the Ahkaam and for delaying (or abstaining) from practical implementation? It is obvious that such persons do not follow Nabi-e-Kareem (Sallallahu alayhi wasallam). On the contrary they are subservient to their own opinions.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE STATUS OF THE FUQARA

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ
وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَر
وَلاَ حَوْلَ وَلاَ قُوَّةَ
إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْم

Once a group of Fuqara and Masaakeen (genuine *pious* poor persons, not professional beggars) sent one of their men to complain to Rasulullah (Sallallahu alayhi wasallam) about their inability to render the noble and rewarding deeds which wealth enables the rich to practice. They said that the wealthy give Sadqah, go for Hajj, equip the Mujaahideen, etc. thereby deriving immense thawaab while they (the Fuqara) are deprived.

Rasulullah (Sallallahu alayhi wasallam) said: *"Inform them (those Fuqara whom you represent) that on the Day of Qiyaamah you will be in such lofty mansions, so high that for people in Jannat your abodes will be like twinkling stars for people on earth."*

Furthermore, if a Faqir passing through the market-place, sees something which he desires but cannot afford, then he recites the following Tasbeeh once, he will receive the thawaab which a sincere rich man gains by giving in Sadqah 10,000 dirhams (silver coins). When the Fuqara were informed of their lofty status and rewards, they unanimously in delight exclaimed that they are pleased and satisfied.

DEBT AND HOLIDAYS

Most people are happily oblivious or uncaring about paying their debts. They have money for holidays, for mock umrah holidaying, for weddings, for luxuries, but feign poverty regarding debts. Remember and understand well that if a debtor who is unable to pay his debts, invites relatives and friends for a meal, then it is not permissible to respond to his invitation. His food should not be eaten. He is suppressing the haqq (right) of his creditors. His abstention from paying is a kind of fraud.

On the Day of Qiyaamah he will be debarred from entry into Jannat in consequence of his fraud of not having paid his debts when he had the means for it. His good deeds will be handed to the creditors, and if it is inadequate, their evil deeds will be loaded on to him.

While a Shaheed (Martyr) will be forgiven all his sins, he will remain responsible for his debts, and will also be debarred admission to his lofty abode in Jannat until his creditors have been adequately compensated. And, understand well that the currency in Qiyaamah will be A'maal-e-Saalihah (Virtuous Deeds).

GLUTTONY

Rasulullah (Sallallahu alayhi wasallam) said: "Verily, the Mu'min eats (to fill) one intestine while the kaafir eats (to fill) seven intestines."

In the tafseer of this Hadith, Al-Qaadhi says: *"By this, Rasulullah (Sallallahu alayhi wasallam) means that the Mu'min has little greed for food and drink and he is granted barkat in the little food he has, hence a little satisfies him. But the kaafir has excessive greed for food and drink. His evil is excessive and his focus is on food and drink just like cattle."*

WHEN ENTERING THE MUSJID

On entering the Musjid when people are engaging in Salaat and Thikr, then silently recite:

اَلسَّلَامُ عَلَيْنَا
مِنْ رَّبِّنَا وَعَلٰى
عِبَادِ اللهِ الصَّالِحِيْنَ

BRUTALITY, SAVAGERY – SANHA, MJC, NIHT SCOUNDRELS SLEEP WELL

Only an inordinate satanic lust for haraam boodle can allow a man who professes to be a Muslim to sleep well while he is an active organizer of brutality and savagery committed to millions of the Makhlooq of Allah Ta'ala. Now read and reflect and meditate on the brutality described in the under mentioned article.

HOW COWS BECOME BEEF

By Jonathan Safran Foer
(The Guardian)

It isn't hard to figure out why the beef industry won't let even an enthusiastic carnivore near its slaughter facilities. Even in abattoirs where most cattle die quickly, it's hard to imagine that any day passes in which several animals (tens, hundreds?) don't meet an end of the most horrifying kind.

At a typical slaughter facility, cattle are led through a chute into a knocking box — usually a large cylindrical hold through which the head pokes. The stun operator, or "knocker", presses a large pneumatic gun between the cow's eyes. A steel bolt shoots into the cow's skull, usually rendering the animal unconscious or causing death.

Sometimes the bolt only dazes the animal, which either remains conscious or later wakes up as it is being "processed". Let's say what we mean: animals are bled, skinned and dismembered while conscious. It happens all the time. The combination of line speeds that have increased as much as 800% in the last 100 years and poorly trained workers labouring under nightmarish conditions guarantees mistakes.

In 12 seconds or less, the knocked cow moves down the line to arrive at the "shackler", who attaches a chain around one of the hind legs and hoists the animal into the air. The animal is now mechanically moved to a "sticker", who cuts the carotid arteries and a jugular vein in the neck. The animal is again moved to a "bleed rail" and drained of blood for several minutes.

Cutting the flow of blood to the animal's brain will kill it, but not instantly. If the animal is improperly cut, this can restrict the flow of blood, prolonging consciousness further.

"They'd be blinking and stretching their necks from side to side, looking around, really frantic," explained one line worker.

The cow will next move along the line to a "head-skinner" — a stop where the skin is peeled off the head of the animal. The percentage of cattle still conscious at this stage is low but not zero. A worker familiar with these practices explains: "A lot of times the skinner finds out an animal is still conscious and it starts kicking wildly. If that happens, the skinners shove a knife into the back of its head to cut the spinal cord."

This practice, it turns out, immobilises the animal but does not render it insensible. I can't tell you how many animals this happens to, as no one is allowed to investigate properly.

After the head-skinner, the carcass (or cow) proceeds to the "leggers", who cut off the lower portions of the animal's legs. "As far as the ones that come back to life," says a line worker, "it looks like they're trying to climb the walls . . . And the leggers don't want to wait until somebody gets down there to reknock it. So they just cut off the bottom part of the leg with the clippers. When they do that, the cattle go wild, just kicking in every direction."

The animal then proceeds to be completely skinned, eviscerated and cut in half, at which point it finally looks like the stereotyped image of beef hanging in freezers with eerie stillness.

(End of article)

Let the SANHA, MJC, NIHT, etc. scoundrels understand and remember that the consequence of their carrion halaalizing and certifying is the extreme heat of the Blazing Hell-Fire wherein they shall tarry for thousands of years to taste the evil consequences of aiding in the brutality and savagery perpetrated for the sake of haraam boodle.

Muslims should not impurify even their saliva by spitting on the filthy ugly faces and snouts of these miserable shaitaani scoundrels and torturers. They literally stink and spiritually looking at their pig-like faces is nauseating.

HARAAM 'FERTILITY' METHODS OF KUFFAAR

"WANTED DOCTOR

LOS ANGELES: US officials are working to extradite from Mexico a fugitive doctor at the heart of a University of California fertility scandal in the 1990s.

The doctor, Ricardo Asch, was arrested on November 3 in Mexico City about 15 years after he and another fertility doctor, Jose Balmaceda, were charged with stealing the eggs and embryos of dozens of women being treated at the University of California's Irvine Center for Reproductive Health.

Both doctors fled to South America to avoid prosecution." *Daily News*

COMMENT

All kuffaar fertility techniques are haraam. It is never permissible for Muslims to avail themselves of the Satanist techniques of the kuffaar Satanist physicians.

INVITING SHAITAAN

Rasulullah (Sallallahu alayhi wasallam) said: "Verily, shaitaan regards lawful for himself food on which the Name of Allah is not recited."

In the tafseer of this Hadith it is mentioned: *"Verily, abstention from Tasmiyah on food (when eating) is an invitation from Allah Ta'ala for shaitaan to eat of it."*

It is therefore of extreme importance to recite *Bismillaah...* when beginning to eat. If one forgets, then as soon as one remembers, recite Tasmiyah.

Imaam Nawawi said: *"Verily, the Mu'min takes the Name of Allah when he eats, hence shaitaan does not join him whereas the kaafir does not take the Name of Allah, hence shaitaan joins in his food and drink."*

At night close all utensils of food. Shaitaan interferes with food in open utensils. Empty utensils which have no lids should be placed upside down.

URINE AND FAECES IN THEIR BRAINS

Purified urine to be astronauts' drinking water

By Irene Klotz

CAPE CANAVERAL, Florida (Reuters) - As NASA prepares to double the number of astronauts living aboard the international Space Station, nothing may do more for crew bonding than a machine being launched aboard the space shuttle Endeavour on Friday.

It's a water-recycling device that will process the crew's urine for communal consumption.

"We did blind taste tests of the water," said NASA's Bob Bagdiglan, the system's lead engineer. "Nobody had any strong objections. Other than a faint taste of iodine, it is just as refreshing as any other kind of water."

"I've got some in my fridge," he added. "It tastes fine to me."

NASA expects to process about six gallons (23 liters) of water per day with the new device. The goal is to recover about 92 percent of the water from the crew's urine and moisture in the air.

A WHITE BEARD

Hadhrat Ahmed Bin Suhail (Rahmatullah alayh) in a dream saw Hadhrat Yahya Bin Aktham (Rahmatullah alayh) who was among the senior Ustaadhs of Imaam Bukhaari (Rahmatullah alayh). Hadhrat Yahya Bin Aktham said that when he was reprimandingly asked by Allah Ta'ala about his deeds, he said: *"O Allah! I have heard a Hadith narrated by Muhammad Abdur Razzaaq who narrated it from Zuhri who narrated it from Urwah who narrated it from Hadhrat Aishah who narrated it from Rasulullah (Sallallahu alayhi wasallam) who narrated it from Jibraeel (Alayhis salaam) who narrated it from You (O Allah!) – You said: 'Verily, Allah feels shy for a man with a white beard.' I have come with a white beard to You, O Allah!"*

He was then divinely informed that the Hadith is *Saheeh*, and on its basis he is being forgiven.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

for the sake of Allah Ta'ala. What will you do if your mother adds arsenic or a deadly poison to your food? Will you eat it?

Q. What should be done with the gifts which had been bought with interest money?

A. All the gifts which were bought with the interest money must be given away as Sadqah.

Q. What is the meaning of dhaeef hadith? Nowadays some molvis refute well established Sunnah practices, saying that these are based of dhaeef narrations. Please comment.

A. Those molvis are morons and bootlickers of modernism. There is nothing wrong with Dhaeef Ahaadith. These are all the statements of Rasulullah (Sallallahu alayhi wasallam). They are not fabrications. Ignorance and satanic contumacy have taken people to the verge of kufr and even cast many into kufr by their criticism and rejection of Ahaadith which they branded as fabrications on the basis of the technical classification, i.e. Dhaeef. This term is purely of technical import, but the juhala have assigned a literal meaning to it.

Q. I am a hunter. Please explain some of the basic rules obtaining to hunting, animals shot with arrows and bullets.

A. Firstly, understand well that hunting for sport and to wile away time is not permissible. It is evil. If there is a real need, hunting will be permissible. The animal will be halaal if shot with an arrow on which the Tasmiyah is recited at the point of releasing the arrow from the bow. Bullets are not classified as arrows, hence the meat will not be halaal even if Tasmiyah is recited when shooting. However, if the bullet-shot animal is found alive and slaughtered, then it will be halaal.

If the hunter, after having shot the animal as above, finds the animal alive, then he must slaughter it as usual. If he does not slaughter the live animal, the meat will be haraam.

If the hunter, after having shot the animal as mentioned above, reaches the animal and finds it has died as a result of the wound inflicted by the arrow, then the meat will be halaal.

If the intention is only 'food', not sport, then hunting is permissible at any time.

Q. Is it permissible to use make-up in which there are no haraam ingredients?

A. Make-up from natural sources which contain no haraam ingredients is permissible for women for use only at home, not when they go outside.

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"FASTING IS A SHIELD." (HADITH)

FASTING

THE PHYSICAL DIMENSION OF FASTING

"O People of Imaan! Siyaam (Fasting) has been ordained for you just it was ordained for those before you so that you attain Taqwa." (Qur'aan)

Siyaam existed as a compulsory injunction for all Ummats prior to the Ummat of Rasulullah (Sallallahu alayhi wasallam).

As for Muslims prior to the Fasts of Ramadhaan being decreed Fardh, Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah would fast on the Day of Aashura (10th Muharram) and the Ayyam-e-Beedh (13th, 14th and 15th) of the Islamic months.

Literally *Saum* means abstention – to stay away – to desist. The Shar'i meaning is abstention from food, drink and sexual relations from Subh Saadiq to sunset with the *niyyat* of fasting.

Among the different views pertaining to the name *Ramadhaan,* the popular view is that it is the month which burns away sins.

It is also said that *Ramadhaan* is one of the Names of Allah Ta'ala, hence the term should not be used without being prefixed with *month,* i.e. the Month of Ramadhaan.

Siyaam like all acts of Ibaadat consists of *Rooh (Soul)* and *Jism (Physical body)*. It has two dimensions – Spiritual and Physical.

Fitrah (Hanafi) R30
Fitrah (Shaafi) R60
Fitrah (Maaliki) R60

NIYYAT

It is Mustahab (Preferable and Meritorious) to make the intention for fasting during the night time, that is prior to Subh Saadiq which is the time the Fast begins.

If the *niyyat* was not made during the night, it has to be made at any time before Nisfun Nahaar (i.e. about one hour before Zawwaal).

Abstention from food the entire day without Niyyat will not be a valid Fast.
It is not essential that any particular Niyyat formula be recited. Niyyat merely means to intend that one will be fasting, or is fasting. The Niyyat could also be made verbally in any language, e.g. one may say: '*O Allah! Tomorrow I shall be fasting for You*'.

Or one may recite in Arabic e.g.:

اَللّٰهُمَّ اَصُوْمُ غَدًا لَّكَ فَاغْفِرْلِىْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ

I make Niyyat of tomorrows fast, therefore forgive my future and past sins.

SAHRI

Sahri is the act of arising from sleep during the course of the night to partake of some food or drink in anticipation of the next day's fasting.

➲ Sahri is Sunnat regardless of whether one feels like eating anything or not. One should rise and eat even a date or two or merely take a gulp of water.

➲ It is of greater merit to delay Sahri. But it should not be delayed so much that Subah Saadiq has almost set in, causing doubt in the validity of the fast.

➲ It is not permissible to forgo a fast because of failure to wake up during the night for Sahri.

➲ It is not permissible to eat after the expiry of Sahri time. Sahri time expires with the commencement of Subah Saadiq.

➲ Some people continue eating even while the Fajr Athaan is being proclaimed. This act breaks the fast since the Athaan is proclaimed after expiry of Sahri time.

➲ While the best method of observing Sahri is in the later part of the night after rising from sleep, the Sahri will be valid if for some reason one remained awake until late in the night and then partook of Sahri before going to sleep.

➲ Eating by error after the ending of Sahri time necessitates QADHAA of the fast. If one ate under the mistaken impression that it was still Sahri time, the fast of the following day will not be valid. However, it is Waajib (compulsory) to abstain from all acts which break Saum and to remain like a Saa-im (a fasting person). Qadhaa of the fast will have to be made after Ramadhaan.

➲ A doubt in the ending of Sahri time will not invalidate the fast although it is Makrooh (a sinful act) to eat when there is a doubt as to the existence of Sahri time. But Qadhaa will not be compulsory. Nevertheless, in view of the doubt, it will be better to make Qadhaa of such a fast.

➲ It is Mustahab to delay Sahri as late as possible, but not to the Makrooh time, i.e. when one starts doubting the validity of Sahri time.

➲ Some Ramadhaan timetables indicate a recommended time for the cessation of eating, etc. at the time of Sahri. It is not obligatory to stop eating at such recommended times. One is allowed to eat right until the ending of Sahri time which coincides with Subah Saadiq although it is best to stop eating a couple of minutes before Subah Saadiq.

➲ If Sahri was missed due to having overslept, one should not forgo fasting. It is not permissible to refrain from Saum because of having missed Sahri.

NISFUN HAHAAR

Example:
Subah Saadiq 5:30 a.m.
Sunset 5:35 p.m.

Time duration from Subah Saadiq to Sunset:
12 hrs. 5 mins divided by 2 = 6 hrs. 2 mins. Add this result to Subah Saadiq: 5:30 + 6:02 = 11:32 a.m. = Nisfun Nahaar.

If Niyyat is made for the Saum before 11:32 a.m. (in this example), the Waajib-Saum will be valid.

IFTAAR

* It is Mustahab to hasten with Iftaar (breaking the fast) as soon as the sun has set.
* Iftaar should be made before the Maghrib Salaat.
* The Muath-thin should make Iftaar before proclaiming the Athaan.
* At the time of Iftaar, it is Sunnat to recite the following dua:

اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

"O Allah! I have fasted for You. I believe in You. I have trust in You, and I make Iftaar with the (Rizq) food provided by You."

* Iftaar should preferably be made with dates. In the absence of dates, water is best. Although

(Continued on page 3)

IFTAAR

(Continued from page 2)

this is best, it is permissible to break the fast with any lawful food or drink.

* It is Makrooh to make Iftaar when in doubt regarding sunset. If it is overcast, Iftaar should be delayed until there is absolute certainty that the sun has set.
* If Iftaar is made even a minute before sunset, Qadhaa of the fast is incumbent.
* It is Makrooh to unnecessarily delay Iftaar.
* The time of Iftaar is very auspicious. Dua is readily accepted at the time when the fast is about to end.

SAUM IN ABNORMAL TIME ZONES

In abnormal time zones where the sun either does not rise or set for months, the times of the nearest normal region should be taken for beginning and ending the Saum.

MASAA-IL OF FASTING

- The Saum of Ramadhaan commences when the sighting of the Ramadhaan Hilaal (crescent moon) has been confirmed in accordance with the rules of the Shariah. Niyyat for the Saum of Ramadhaan should be renewed each day. A single niyyat at the beginning of Ramadhaan will not suffice for the Saum of the entire month. Partaking of the Sahri meal will be an adequate niyyat for the validity of the Saum. While it is better to recite a verbal niyyat as well, the mere act of rising from sleep to participate in Sahri with the intention of fasting constitutes the actual niyyat.

- A mutlaq (i.e. without any descriptive condition) niyyat will suffice for the Saum of Ramadhaan. Thus, it is not incumbent to say: *'I am fasting the Saum of Ramadhaan or Fardh Saum'*. It will suffice to intend that one is just fasting.

- If on account of a reason accepted as valid by the Shariah, one does not fast during Ramadhaan, one should not eat in the presence of others.

- If one's Saum is nullified by error, e.g. water slips down the throat while rinsing the mouth, one should remain the whole day as a fasting person although Qadhaa is incumbent. It will be sinful to indulge in eating once the fast is erroneously broken.

- If haidh begins during the course of the fasting day, the fast is not valid. It is not incumbent to abstain from eating during the remaining part of the day. However, she should not eat in the presence of others.

- A woman whose haidh ends during the course of the day (i.e. during Ramadhaan) should compulsorily abstain from eating, etc. Her fast on the particular day her haidh ended is not valid, hence she has to make Qadhaa in spite of having to refrain from eating, etc. on that day.

- A musaafir is permitted to refrain from Saum although it is meritorious for him/her to fast if the journey is not a difficult one. However, the Shariah allows a musaafir to refrain from fasting during Ramadhaan even if he/she encounters no difficulty on the journey. The musaafir will make Qadhaa of all Saum omitted during the journey.

- A musaafir ceases to be a musaafir on returning to his hometown or on forming a niyyat of staying fifteen days or more at any place along the journey. The non-musaafir is termed a muqeem. When a musaafir becomes a muqeem, he has to compulsorily abstain from eating, etc. If he becomes a muqeem prior to Nisfun-Nahaar (see page 2), and he has yet not committed any act which nullifies Saum, then his niyyat for the day's fast will be valid. However, if he has already eaten, etc. prior to becoming a muqeem, then although his fast will now not be valid, nevertheless, he has to compulsorily abstain from eating, etc. for the rest of the day. In addition, he has to make Qadhaa of that day.

- A muqeem (one who is not a musaafir) who has started fasting and then goes on a journey, should continue with the fast. It is not permissible for this person who has become a musaafir to break the

(Continued on page 4)

MASAA-IL OF FASTING

(Continued from page 3)

fast.

- A musaafir who returns home (becomes a muqeem) and dies before having obtained a sufficient number of days to make Qadhaa of the fasts which he/she missed while on the journey, is liable for the Qadhaa of only the number of days he/she remained alive and capable of fasting. Example: The musaafir did not fast for 20 days. On returning home, he/she died after 12 days but did not make any Qadhaa in spite of having had the opportunity to do so, he/she is, therefore, liable for only 12 days of Qadhaa, not for 20 days which were missed while on the journey. He/she has thus to make wasiyyat (a bequest) for the payment of Fidyah for the Saum which could no longer be discharged.
- When a pregnant woman has a genuine fear for either her own life or the life of the child she is bearing; it will be permissible for her to refrain from Saum. She will have to make Qadhaa of the Saum she misses as a result. Should she break her Saum during the course of the day, i.e. after having started it, the penalty of Kaffaarah does not apply to her. She is liable for only Qadhaa. She cannot compensate the missed fasts with Fidyah as long as she has the ability to fast, Qadhaa is necessary.
- Fear in this context will mean a genuine fear supported by either previous experience or by the advice of a pious Muslim physician. The word of a kaafir doctor or of a Muslim Faasiq doctor is not valid grounds for her to break her fast nor to abstain from fasting.
- When a child (a na-baaligh – one who has not attained the age of puberty) becomes baaligh during the course of the day in Ramadhaan, he/she has to compulsorily refrain from eating for the rest of that day although there is no Qadhaa for that day.
- When a non-Muslim embraces Islam during the course of the day in Ramadhaan, he/she has to refrain from eating for the rest of the day although there is no Qadhaa for that day.
- The Saum of a person who becomes unconscious after having commenced the fast, remains valid as long as medicine was not administered to him/her via his/her mouth.
- A person who lapsed into unconsciousness before having made niyyat for Saum during the night or before Nisfun-Nahaar, will make Qadhaa of that day, i.e. if he/she had no intention of fasting that day.
- A person lapsed into unconsciousness before the commencement of Ramadhaan, and remained in this state the entire month. After regaining consciousness, Qadhaa of the whole month is obligatory.
- When a person lapses into unconsciousness on the first night of Ramadhaan, and remains in this state the entire month or for a number of days, then Qadhaa of the first day is not obligatory. Qadhaa of all the subsequent days – viz. the days after the day when unconsciousness started, is compulsory.
- When a child reaches the age of seven years, he/she should be ordered to observe Saum. However, there is no Qadhaa if the child breaks the fast. By the age of ten, the child should be compelled to keep the Ramadhaan fasts. This is the normal rule. Parents should use their discretion and introduce their children to Saum according to their health and strength.

KAFFAARAH

A fast of Ramadhaan broken deliberately without valid reason, after having made the niyyat for fasting during the night, brings about the penalty of Kaffaarah.

Kaffaarah is the penalty which is imposed by the Shariah for the deliberate and flagrant nullification of the Saum of Ramadhaan.

(1) Kaffaarah applies to only the Saum of Ramadhaan.

(2) Kaffaarah comes into force only if the niyyat for

(Continued on page 5)

(Continued from page 4)

KAFFAARAH

fasting was made at night, i.e. before Subah Saadiq. Thus, if niyyat was made during the night to fast the following day, and then the fast is broken without a valid reason, the Kaffaarah penalty comes into effect.

(3) Kaffaarah for flagrantly breaking a fast of Ramadhaan is to fast 60 consecutive days – sixty days, one after the other, without missing any day in between.

(4) It is essential to make niyyat for this type of fasting from the night, i.e. before Subah Saadiq. If the niyyat is not made before Subah Saadiq, the Kaffaarah will not be valid.

(5) The Kaffaarah will be rendered invalid if for any reason – be it a valid reason – even a single day is omitted during the 60 day Kaffaarah course. Thus, if a person fasted for 59 days and failed to fast on the sixtieth day due to illness, he will have to start the Kaffaarah all over again. The only interruption which will not invalidate the Kaffaarah is haidh (the monthly menses of women).

(6) A Kaffaarah interrupted by the intervention of nifaas will be rendered invalid.

(7) A person who is unable to discharge the Kaffaarah because of ill-health or very old age, will have to feed 60 poor persons. Each miskeen (poor person) should be given two full meals for the day or the amount in cash which is given as Sadqah Fitr. This amount is the price of approximately 2 kilograms bread flour. Instead of cash, flour may also be given.

(8) If the grain, food or cash of 60 persons is given to one man on a single day, the Kaffaarah will not be discharged. It will be regarded as an amount/quantity given to only one person.

If the entire Kaffaarah amount/quantity is distributed on a single day to only two persons, the Kaffaarah will not be discharged thereby. Another 58 persons will have to be given each the Sadqah Fitr amount.

(9) The Kaffaarah option of feeding 60 Masaakeen (poor persons) may be discharged on a single day by feeding 60 persons or giving the cash or grain to sixty persons.

(10) The Kaffaarah may also be spread over a period of 60 days. Daily, one miskeen may be fed or given the grain/cash until 60 days.

(11) If after having paid the Kaffaarah one recovers from the illness and is able to execute the 60 day fast, then fasting 60 days becomes obligatory. The money, etc. previously given to the poor will become a Nafl charity.

(12) If any miskeen among the sixty is a small child, the Kaffaarah will not be discharged. If small children were fed, an equal number of adults will have to be fed in lieu. However, if the full Sadqah Fitr amount was given in cash to a poor child, the Kaffaarah will be fulfilled.

(13) Where the Kaffaarah option of feeding or payment is valid, another person may pay it on the instruction of the one who is liable for the Kaffaarah. Without such instruction it will not be valid.

(14) Where the Kaffaarah option of feeding or payment is valid, an interruption during the course of feeding or paying will not invalidate the Kaffaarah. Thus, if a person who is unable to fast the 60 days, undertakes to feed one miskeen for 60 days, but does not feed the miskeen for 60 consecutive days, the Kaffaarah will be valid. As long as the miskeen is fed for 60 days, the Kaffaarah will be valid even if the 60 days are spread over a long period.

(15) A single Ramadhaan makes Waajib only one Kaffaarah irrespective of the number of fasts flagrantly broken during that Ramadhaan.

(16) If fasts were flagrantly nullified in more than one Ramadhaan, the number of Kaffaarah will be equal to the number of Ramadhaan. Thus, if fasts were flagrantly broken in three different Ramadhaans, three different Kaffaarah will be obligatory.

(17) When the Kaffaarah is commenced on the 1st day of the Islamic month, then fasting two full Islamic months will suffice for the Kaffaarah even if the total number of days in the two months are 58 days (29 day months).

If, however, the Kaffaarah is started during the course of the month, then it will be necessary to fast a full 60 days.

FASTING AND HADHRAT AADAM

After Hadhrat Nabi Aadam (Alayhis salaam) had mistakenly ate from the forbidden tree in Jannat, he sincerely repented.

However, his Taubah was not accepted for 30 days because the *athr (effect)* of the haraam fruit was still in his bodily system. The *athr* was eliminated only after 30 days.

When he was totally purified even physically of the evil effects of the forbidden fruit, his Taubah was accepted. Thus, 30 days fasting became the practice and speciality of the Ummat of Rasulullah (Sallallahu alayhi wasallam).

This is the view proffered by the Sufiya (Auliya). Haafiz Ibn Hajar (Rahmatullah alayh) claims that there is no authentic *Sanad* for this narration of the Sufiya. But his view is not the final word. The illustrious Sufiya who were great Auliya made no false claims. They were not fabricators of Ahaadith. Ibn Hajr's view is consequently simply set aside.

While the views of the Sufiya revealed by way of *Kashf* and *Ilhaam* are not *Shar'i Dalaa-il* on which *ahkaam* could be formulated, they may not be dismissed as fabrications and baseless.

THINGS WHICH BREAK THE FAST

(1) Eating or drinking breaks the Saum.
(2) Sexual intercourse even if there is no emergence of semen.
(3) Smoking.
(4) Inhaling smoke by one's own action, e.g. inhaling the smoke of incense, etc.
(5) Application of medication into the anus.
(6) Swallowing any substance or object which is not normally consumed as food or medicine, e.g. pebbles, paper, a coin, etc.
(7) Pouring oil into the ears.
(8) Saliva mingled with blood will break the fast if the taste of blood is discernible when Swallowing.
(9) Eating deliberately after having eaten mistakenly. (Eating by mistake does not break the fast.)
(10) Water slipping down the throat while making wudhu even if not done deliberately.
(11) Deliberately inducing oneself to vomit will break the fast if the vomit is a mouthful. If the emergence of the vomit cannot be restrained, the vomit will be said to be a mouthful. Vomiting less than a mouthful will not break the fast even if deliberately induced.
(12) A food particle the size of a chana (about the size of half a pea) becoming unstuck from the teeth and slipping down the throat.
(13) Applying drops of medicine into the nostrils.
(14) Masturbation. In addition to it nullifying the Saum, it is an immoral and a sinful act. The perpetrator has been cursed by Rasulullah (Sallallahu alayhi wasallam).
(15) Medical tests undertaken by women in which any instrument, etc. is internally inserted.
(16) Ejaculation as a result of caressing and fondling the wife even if there was no sexual intercourse.

THINGS WHICH DO NOT BREAK THE FAST

1) Eating, drinking or indulging in sexual relations forgetfully. This means that at the time of committing these acts, one does not remember the fast. However, if one continues even momentarily after recalling the fast, the Saum will be nullified.
2) Applying eye-drops.
3) Water entering the ears.
4) Vomiting, no matter how much. This refers to vomiting which is not self-induced. For the rule regarding self-induced vomiting, see above no. 11.
5) Smoke, which is inhaled unintentionally, not by one's volition or conscious action.
6) Applying surmah into the eyes.
7) Smelling anything fragrant provided that there are no vapours.
8) A food particle less than the size of a chana becoming unstuck from the teeth and slipping down the throat.
9) Swallowing saliva and slime.

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THE SPIRITUAL DIMENSION OF FASTING

Siyaam is among the fundamental acts of Ibaadat. It has been ordained by Allah Ta'ala for the development of taqwa (piety) in the Mu'mineen. Fasting is extremely efficacious for the acquisition of taqwa. A Muslim cannot acquire Divine Proximity without taqwa. Without taqwa, the Muslim must necessarily drift far off the straight Path (Seeratul Mustaqeem) which leads to Allah Ta'ala and everlasting success in the Aakhirah.

One who denies the fardhiyat (obligation) of Saum, no longer remains a Muslim and the one who does not fast during the month of Ramadhaan is a Faasiq (an immoral and flagrant transgressor) of the highest order. Such a Faasiq totally destroys his spirituality and morality and exposes his Imaan to the gravest onslaughts of kufr.

There are numerous benefits, both spiritual and physical, of fasting. The prime benefit in the pursuit of taqwa is the suppression of the inordinate desires and demands of nafs-e-ammaarah (man's base carnal propensity). The nafs is perpetually in collusion with Shaitaan to spiritually and morally ruin the Mu'min. If the nafs is allowed unrestrained freedom, it will succeed to make man the slave of passion, lust and base emotions. His Imaan will suffer. The Noor of his Imaan will be extinguished. It is, therefore, essential that the nafs is put in fetters. Fasting greatly aids in this direction.

By fasting, the Muslim learns to restrain his lowly desires. The nafs is not allowed free expression. The nafs becomes accustomed to submit to the Shariah's restrictions. Carnal desires are weakened and the ability of inculcating taqwa is created.

Fasting produces purity in the rooh (soul). For such purity to come into the rooh, spiritual authorities (the Auliya) say,

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THINGS WHICH DO NOT BREAK THE FAST

(Continued from page 6)

10) Injection. The injection of medicine into the body will not break the fast provided that the medicine does not reach the brain or the stomach.

11) Blood in the saliva will not break the fast if the blood is less than the saliva. This fact will be recognised if the taste of the blood is not discerned.

12) Using a miswaak to clean the teeth even if the miswaak is fresh and has a taste. A miswaak with artificial flavour should not be used.

13) Breastfeeding the baby.

14) If during wudhu water slips down the throat while one does not remember the Saum, the fast will not break.

15) Ejaculation of semen during sleep.

16) Ejaculation caused by imagination.

17) Janaabat or the state of Hadath-e-Akbar which is purified by ghusl. If one has not taken ghusl and Sahri time ends, the fast is valid.

THINGS WHICH DO NOT BREAK THE FAST, BUT WHICH ARE MAKROOH DURING SAUM

Some things, while not breaking the fast, are nevertheless Makrooh to do during fasting. Makrooh means detestable and in this context Makrooh things are sinful. Makrooh things bring about a decrease in the Thawaab of the Saum. It is, therefore, essential to abstain from committing Makrooh acts. The following acts are Makrooh during fasting:

(1) Tasting. Tasting food, etc. is Makrooh if done unnecessarily.

If an ill-tempered husband shows his unjustified wrath when food has not been prepared to satisfy his taste, it will be permissible for the wife to taste the food while she is preparing it. As long as nothing goes down her throat, her fast will be valid and her act of tasting will not be Makrooh.

(2) Using powder or paste to clean the teeth. If any of these substances slips down the throat, the Saum is nullified.

(3) Caressing, fondling or kissing the wife. If ejaculation does not occur, the Saum will be valid.

(4) To rinse the mouth at times other than when making wudhu.

(5) To put water in the nose at times other than when making

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THE SPIRITUAL DIMENSION OF FASTING

(Continued from page 7)

there is nothing that has greater efficacy than fasting. While fasting results in even physical health, it creates a feeling of palpable spiritual purity in the Mu'min. The door of Roohaaniyat (the spiritual domain) is opened up by fasting.

Fasting creates pleasure in Ibaadat. It also makes the heart more conducive for Ibaadat. The bond with Allah Ta'ala is strengthened and the Mu'min acquires a greater awareness of his spiritual and moral goals for which he has been created.

By fasting, the Mu'min progressively draws nearer to Allah Ta'ala. Once Rasulullah (Sallallahu alayhi wasallam) supplicated:

"O Rabbul Alameen! When does the servant become closest to you?"

The Divine Reply came:

"When the servant is hungry and when he is in Sajdah."

The development of lofty, angelic attributes are engendered in the Mu'min by fasting. In fasting, man brings about in him a resemblance with the angels since the latter do not eat. They are devoid of evil inclinations and all things base. Man by reducing his worldly relations and by increasingly stripping his nafs of emotional desires, moves closer to the angelic domain. Thikrullah is the nourishment of the angels. By increasing his Thikrullah, especially in the state of fasting, the Muslim enters the realm of Divine Proximity.

Fasting engenders a feeling for the poor. Man becomes more conscious of his less fortunate brethren and their hardships. He thus learns the lesson of sacrificing some of his wealth to aid others in need. He inculcates in him feeling for humanity.

The greatest and highest benefits of fasting are the acquisition of Allah's Pleasure and lofty ranks in the Aakhirah.

In a Hadith-e-Qudsi, Allah Ta'ala says:

"Saum is for Me. I shall (personally) apportion out the reward for it."

For the acquisition of the numerous benefits of Siyaam, there is, however, one vital condition, viz.: abstention from sin and futility.

Sin and futility negate the beneficial effects of fasting. It is therefore essential for the Saa-im (the fasting person) to exercise utmost care and abstain from sin and all things of futility. Should the Saa-im not be heedful of this important condition, his mere abstention from food and water will be akin to a chained animal which is denied food. Spiritually such abstention from food and drink is of no value.

The Muslim should therefore understand well the purpose of Saum and transform his abstention from food into a higher and spiritual act of Ibaadat for the achievement of all the lofty benefits by abstaining from sin, futility and all such things, acts, attitudes and thoughts which neutralise and nullify the efficacy of Saum.

In addition to the adoption of the moral principles for gaining the spiritual and moral effects of Saum, it is essential to adopt all the fiqh (juristic) rules necessary for the validity of Saum. Without these rules the Saum is rendered utterly worthless and at times totally invalid. This book explains these important and necessary rules.

THINGS WHICH DO NOT BREAK THE FAST BUT WHICH ARE MAKROOH DURING SAUM

(Continued from page 7)

wudhu.

(6) To take ghusl merely for cooling.

(7) To swim.

(8) To unnecessarily apply ointment to the lips. If, however, due to pain caused by cracked lips, ointment is applied, care should be taken to prevent licking the ointment.

(9) To unnecessarily chew something, for example, to soften it.

(10) To eat when in doubt as regards the existence of Sahri time. If later it transpires that Sahri time had in fact expired, Qadhaa will be obligatory.

(11) To make Iftaar (i.e. to break the fast) when in doubt as to the time of sunset. If it transpires that the time when Iftaar was made the sun had not yet set, Qadhaa will be obligatory.

(12) Participating in un-Islamic activities such as watching television and playing games such as chess, draughts, monopoly, etc. The Thawaab of the Saum is destroyed by indulgence in such unlawful activities.

(13) Gheebat or backbiting.

(14) To gargle the mouth when making wudhu.

NULLIFYING THE FAST

Rasulullah (Sallallahu alayhi wasallam) said:

"Many are the people whose fast is nothing but hunger."

"Fasting is a shield. Therefore do not be immoral nor be ignorant. If anyone fights with him (the fasting person), or abuses him, he should say twice: "I am fasting".

"Whoever does not shun falsehood, and practising it (falsehood), Allah has no need for his abstention from food and drink."

Indulgence in gheebat (back-biting), abuse, play, amusement and in any kind of sin and futility nullifies the Fast. The value, effects and benefits of the Fast is completely destroyed. A person who engages in any such acts which are inimical for the spiritual dimension of Fasting, receives no reward for his fasting nor does he derive any benefit. He is like a chained dog deprived of food. His fasting is just like the 'fasting' of a chained dog. When the Fast is deprived of its *Rooh,* it is like a lifeless body, like worthless carrion.

ACTS OF NULLIFICATION

All acts of sin and futility nullify and ruin the spirituality of the Fast. Some specific acts of nullification are:

- ⇒ Watching television
- ⇒ Videos
- ⇒ Cell phone evil
- ⇒ Whatsapp gheebat
- ⇒ Speaking lies
- ⇒ Looking at ghair mahram females/males
- ⇒ Shaving and cutting the beard
- ⇒ Wearing the trousers on and below the ankles
- ⇒ Swearing – using vulgar language
- ⇒ Backbiting (gheebat)
- ⇒ Sport and amusement
- ⇒ Arguing
- ⇒ Papsmear tests
- ⇒ Masturbation

These and similar other acts nullify the Fast regardless of the technical validity.

Indulgence in sin and futility, especially whilst fasting is most abhorrent to Allah Ta'ala.

The punishment is multiplied manifold for sinning during the Month of Ramadhaan.

QADHAA SAUM

Qadhaa means to fulfil or to compensate fasts which were not executed when they were due.

(1) It is necessary to make Qadhaa of Saum as soon as possible since one does not know when death will overtake one. While it is not Waajib to make the Qadhaa immediately after Ramadhaan or on any other specific day/s, Qadhaa should not be unnecessarily delayed.

(2) For the validity of Qadhaa Saum, it is essential to make niyyat during the night, i.e. before Subah Saadiq.

(3) Saum omitted on account of haidh and nifaas has to be made Qadhaa.

(4) It is not necessary to specify in one's niyyat for Qadhaa the particular day/s which were omitted. It will suffice to merely intend that: *"I am keeping Qadhaa fast"*. However, if the Saum missed belongs to more than one Ramadhaan, then it will be essential to specify in one's niyyat for Qadhaa the year, e.g. *"I am making Qadhaa of the Saum of Ramadhaan of the year 1443."* etc.

(5) It is not obligatory to keep the Qadhaa Saum all at once (consecutively). The Qadhaa Saum may be spread over a period or they may be kept consecutively.

(6) Saum which is broken in any way whatsoever, deliberately or erroneously, voluntarily or under compulsion, has to be made Qadhaa.

(7) Qadhaa has also to be made of Nafl fasts which were broken.

(8) Qadhaa has also to be made of Nathr Mu-ayyan fasts which were not executed on their specified days.

(9) If by the time death approaches, the Qadhaa has not yet been discharged, it will then be obligatory to make a wasiyyat (bequest) for payment of Fidyah.

(10) Similarly, if due to old age or sickness one is unable to fast and the Qadhaa has not yet been executed, wasiyyat to pay Fidyah will be Waajib (obligatory).

THINGS WHICH MAKE PERMISSIBLE THE BREAKING OF SAUM

Breaking Saum becomes permissible only in case of a real need, emergency or danger. When a fast is broken on account of a valid reason, Qadhaa of the fast is obligatory. In such cases only Qadhaa is necessary, not Kaffaarah.

The following are valid reasons which make permissible the breaking of Saum:

(1) Sudden sickness which endangers one's life, or which will cause great deterioration of health if the fast is not broken.

(2) When it becomes necessary to take medicine due to having been bitten by a poisonous animal.

(3) Extreme thirst which endangers one's life.

(4) A pregnant woman having genuine fear for either her own safety or the safety of the child she is bearing, may break the fast.

(5) A woman fearing for the life of the baby she is breastfeeding may break the fast. If her milk dries up as a result of the fast and the baby is dependent on breastfeeding, breaking the Saum is permissible.

(6) A Nafl fast may be broken to honour one's guests. Qadhaa of the fast has to be made.

WASIYYAT

Wasiyyat is a bequest which a person has to make with regard to undischarged Saum.

(1) If by the time of the approach of maut (death) a person has not executed his obligation of Qadhaa Saum or Fidyah, it will be Waajib (obligatory) on him/her to make a wasiyyat, declaring that Fidyah for the undischarged Saum obligation be paid on his/her behalf.

(2) Once the mayyit (deceased) has made a wasiyyat, it will be Waajib on the executors/heirs of the mayyit's estate to pay the Fidyah from the estate of the deceased, i.e. from one third of the estate.

(3) If the Fidyah amount exceeds one third of the estate, payment of the excess from the mayyit's estate is not permissible. However, if all the adult heirs willingly consent to the payment of the full Fidyah (i.e. including the excess), it will be permissible. The consent of minors is not valid, hence the excess (i.e. more than one third the value of the estate) cannot be paid from the shares of the minor heirs.

FIDYAH

Fidyah is the compensation which has to be paid for the Saum which has not been executed on account of permanent disability, etc.

(1) The Fidyah amount for each compulsory fast not kept is the same as Sadqah Fitr, viz. 2kg bread flour or its cash equivalent or feeding a miskeen (poor person) two full meals for a day.

(2) Unlike Kaffaarah, it is permissible to distribute the Fidyah amount among several Masaakeen (poor persons).

(3) Fidyah (as well as Kaffaarah) money/food can be given to only such Muslims who are allowed to accept Zakaat.

(4) If by the time maut (death) approaches, one has not yet paid the Fidyah, it will be Waajib to make a wasiyyat (bequest) for the Fidyah to be paid.

(5) A person who is allowed to pay Fidyah for undischarged Saum, on recovering his health after having paid the Fidyah, is obliged to fast the number of days he had missed. The Fidyah thus paid will become a Nafl charity.

THINGS WHICH PERMIT ABSTENTION FROM SAUM

The following things permit one to refrain from fasting:

(1) Extreme old age which renders a person decrepit.

(2) Sickness – if there is danger to life or if the fast will cause the sickness to deteriorate, it will be permissible to abstain from Saum.

(3) Pregnancy – if the health or life of the mother or child is threatened.

(4) Breastfeeding – if the baby is dependent thereon and if the Saum causes the milk to dry out.

(5) Journey – a musaafir (one

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THINGS WHICH PERMIT ABSTENTION FROM SAUM

(Continued from page 10)

who has undertaken a journey of 48 Islamic miles or more) is permitted to abstain from fasting. Forty-eight Islamic miles equal 77 kilometres.

(6) Haidh (menses) – the Saum of a woman in the state of haidh is not valid. She has to make Qadhaa after Ramadhaan.

(7) Nifaas (post-natal blood) – the Saum of a woman in the state of nifaas is not valid. She has to make Qadhaa after having attained tahaarah (purification – when nifaas ends).

THE VIRTUES, SIGNIFICANCE AND REWARDS OF SAUM

(1) Rasulullah (Sallallahu alayhi wasallam) said:

"He who fasts solely for the sake of Allah Ta'ala, his previous sins are all forgiven."

(2) *"The odour of the mouth of a Saa-im (fasting person) is sweeter to Allah than the fragrance of musk."*

(3) It is narrated in the Hadith that on the Day of Qiyaamah, even before Reckoning has taken place, the fasting people will be sumptuously fed under the shade of Allah's Arsh (Throne) while others will be still embroiled in the hardships of Reckoning.

(4) Rasulullah (Sallallahu alayhi wasallam) said:

"The sleep of a Saa-im is Ibaadat and his silence is Tasbeeh (recitation of Subhaanallah); the Thawaab of his deeds is considerably increased; his dua is accepted and his sins are forgiven."

(5) *"Saum is a shield and a powerful fort to save one from Jahannam."*

(6) According to the Hadith, fasting is a shield as long as the Saa-im does not rupture it with lies and backbiting (gheebat). Although the fast will be discharged, the Thawaab and efficacy of the Saum are destroyed by the commission of sin.

(7) Rasulullah (Sallallahu alayhi wasallam) said that the Saa-im has been promised by Allah Ta'ala that at the time of Iftaar (at least) one of his duas will most certainly be accepted.

(8) The person who gives a Saa-im something with which to break his fast, will receive the Thawaab of the fast while nothing will be reduced of the Saa-im's fast. This Thawaab will apply even if some water is presented with which to break fast. (Hadith)

(9) On the first night of Ramadhaan, the Doors of Heaven are opened up and all Doors remain open until the end of Ramadhaan. (Hadith)

(10) Every raka't of Salaat performed during the nights of Ramadhaan gains for the Saa-im the Thawaab of one and half thousand good deeds. In addition, special mansions will be constructed in Jannat for this person. (Hadith)

(11) On the first night of Ramadhaan, the sins committed since the previous Ramadhaan until now are forgiven. (Hadith)

(12) During Ramadhaan, 70, 000 Malaaikah daily make Dua of Maghfirah (forgiveness) on behalf of the Saa-im, from the time of Subah Saadiq until sunset. (Hadith)

(13) Whoever engages in gheebat (backbiting) or consumes liquor during the month of Ramadhaan, Allah Ta'ala will erase the good deeds which he had rendered throughout the year. (Hadith)

(14) Rasulullah (Sallallahu alayhi wasallam) said:

"Every good deed of the son of Aadam (Alayhis salaam) is increased (in reward) from ten times to seven hundred times – and Allah Ta'ala said: 'Except Saum, for verily, it (Saum) is for Me and I, Myself will reward it. The Saa-im abstains from desire and food for My sake'. For the Saa-im there are two (occasions of pleasure – pleasure at the time of breaking fast and pleasure at the time of meeting his Rabb."

(15) Rasulullah (Sallallahu alayhi wasallam) said:

"Saum and the Qur'aan will intercede on behalf of the servant (of Allah). Saum will say: 'My Rabb! I forbade him from food and desires during the day, therefore, accept my intercession on his behalf'. The Qur'aan will say: 'I forbade him from sleep at night, therefore, accept my intercession on his behalf'. Thus, their intercession will be accepted."

THE THREE CLASSES OF FASTING

In his Kitaab, Tableeghud Deen, Imaam Ghazaali (Rahmatullah alayh) says:
Fasting, with regard to quality, are of three kinds:
(1) The Saum of the Awaam (general public – the masses). Their fast consists of only abstention from the physical acts which nullify the fast. While they abstain from eating, etc., they involve their bodies in sin. Such Saum is merely fasting in name. (Only the Fardh obligation is discharged thereby.)
(2) In addition to abstaining from food, etc., the Saa-im (fasting person) restrains the body from acting in violation of the Shariah. He withholds his tongue from gheebat and eyes from casting gazes at ghair mahaareem. This is the middle category of fasting.
(3) The third category of fasting is the Saum of the elite servants of Allah Ta'ala, viz. The Muttaqeen. In addition to their limbs abstaining from transgression, their hearts and minds are perpetually engrossed in Thikrullah. At all times, in their hearts there is nothing but the remembrance of Allah Ta'ala. This is fasting in the state of kamaal (perfection).

MISCELLENOUS MASAA-IL

(1) The Thawaab and spiritual benefits of Saum are eliminated by the commission of sin during the state of fasting.
(2) Fasting acts as a protecting shield for the Saa-im (fasting person) as long as he does not destroy his Saum with sin.
(3) Among the sins which destroy the benefits of Saum, the worst is gheebat (to speak ill of others in their absence). Gheebat also produces physical weakness during Saum. The fast thus becomes very difficult to observe.
(4) Indulgence in futile acts, nonsensical and idle conversation are also negatory of the benefits of Saum.
(5) While it is necessary to remember Allah Ta'ala at all times, the need for Thikrullah is greater during the fast. This greatly improves the spirituality of the fasting person and is very efficacious in bringing one closer to Allah Ta'ala.
(6) The dua of the fasting person is readily accepted by Allah Ta'ala, especially his dua at the time of Iftaar.

Rasulullah (Sallallahu alayhi wasallam) said:
"Everything has a gateway. The gateway of Ibaadat is fasting."

Explaining the benefits of fasting, Imam Ghazaali (Rahmatullah alayh) says:
"Fasting overpowers Shaitaan, the enemy of Allah because the base of all carnal desires is the stomach. By filling the stomach, lust exhibits its actions. Shaitaan, by manipulating these carnal desires, targets man as his prey. When the Muslim adopts hunger by fasting and the lustful desires weaken in consequence, Shaitaan is beaten into defeat and despondency."
"Ensure that the food with which you make Iftaar is Halaal without the slightest vestige of doubt. Do not eat so much that the body feels heavy. The aim of the fast is defeated in doing so."

IFTAAR THE SUNNAH WAY

RASULULLAH (sallallahu alayhi wasallam) said: **"When you make Iftaar (break the fast), do so with dates or with water (if dates are not available), for verily, it is pure and it is a purifier."**

Rasulullah (sallallahu alayhi wasallam) also said: **"Whoever finds dates, let him make iftaar with it. Whoever does not find dates should make iftaar with water."**

In a Hadith-e-Qudsi, Allah Ta'ala says: **"Verily, the most beloved servants to Me are those who are the quickest in iftaar."** *(Note: A salient feature of the Shiahs is to delay Iftaar.)*
According to the Hadith, the moments of iftaar are most auspicious. It is a time of great barkat and Maqbooliyyat. Duas are quickly accepted at this time. According to the Hadih, at least one dua made at the time of iftaar is assured of acceptance. The time of iftaar should, therefore, not be squandered in feasting. Iftaar is not the time for feasting and filling the stomach.

Break the fast lightly with dates the Sunnah Way. Spend a few minutes before Iftaar and the couple of minutes after Iftaar (before Maghrib Salaat) in Dua or Thikr.